

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Published Since 1877

## Winston County Baptists celebrate 150 years

By Anne W. McWilliams

"I'm glad you are celebrating tonight. A church or association that does not appreciate its past has no future," Herschel H. Hobbs told Winston County Baptists Sunday evening, April 17. The sanctuary of First Church, Louisville, was packed with people celebrating the 150th year of Winston County Baptist Association, organized in 1838.

Yellow roses, in honor of Winston-Countians past and present, filled the air with fragrance. "When the Roll Is Called Up Yonder" carried the congregation back to tones of yesteryear.

Hobbs, pastor emeritus, First Church, Oklahoma City, and featured speaker of the evening, reminded his audience of the roll call of faith in Hebrews 11 and called that chapter the "Westminster Abbey of the Bible." He described London's Westminster Abbey and asked, "Who is buried in the most honored spot, in front of the altar? A missionary. David Livingstone."

Throughout his sermon, Hobbs, a former president of the Southern Baptist Convention, made it clear that he believes God gave Southern Baptists a place of honor. However, he thinks they may be in danger of losing their place. He read Hebrews 12:1-2 and said, "This business of serving the Lord is like a relay race." (Abel, Enoch, Abraham, and so on, down to us.) "You and I are in this relay race, and one fellow can let the whole team down."

He continued, "A few years ago the SBC was the world's highest hope. . . . God has never changed his purpose,

but he has often changed the people he uses to carry out that purpose. . . . We Southern Baptists will eventually get our theology straightened out, but by the time we do, no one may listen to us. . . . If we are not careful, God may say, 'I can't use Southern Baptists any more.' . . . If we don't learn to love one another — really love one another — then he may find somebody else. . . ."

Eighty-year-old author of 121 books, he wrote the January Bible Study book for next year, on John. When asked what was his last book, he answered, "I haven't written it yet." He said that the young generation doesn't know what Baptists believe. "We need to discover who we are. The one distinct contribution Southern Baptists have made to mankind is the competency of the soul." It was Hobbs who edited the Baptist Faith and Message of 1963.

He closed his message by saying, "If we are going to stay in the race like God wants us to, we are going to have to take the torch and run with it. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. He set us in a place of honor. What will we do with it?"

Other program personalities Sunday evening were James Haggard, associational moderator and Crystal Ridge pastor; Donald Cotten, pastor of First Church, Louisville; Tim Hor-

ton, Mars Hill pastor and associational music director; Jerry Stevens, present director of missions; and three former directors of missions in Winston Association — R. A. Herrington, W. B. Boatner, and Hollis Bryant. Herrington read a history of the association.

Ray Grissett, director, Cooperative Mission Department, Mississippi Baptist Convention Board, presented to Jerry Stevens a certificate from the Mississippi Baptist Historical Commission. Mrs. Juanita Hight, member of First, Louisville, and chairman of the Sesquicentennial Committee, presented a quilt to be hung in the associational Baptist Center. The quilt, designed by Jean Calvert and made by a group of women of the association, has an embroidered outline of each of the association's 28 churches.

During the afternoon, many people, members of Winston County churches, and visitors from far and near, poured into the church's lower auditorium to look at historic displays furnished by the churches and to attend the reception which honored Herschel Hobbs and the former directors of missions. Many wore old-fashioned costumes. During the reception, copies of the new Sesquicentennial History and Cookbook were sold. This book not only contains recipes from each of the churches of Winston County, but also has pictures and histories of the churches.

As Hollis Bryant aptly pointed out: "How pleasant it is for churches to dwell together in unity."



Herschel H. Hobbs relaxes after supper in the home of Juanita Hight, sesquicentennial chairman. The supper followed his preaching at First Church, Louisville, to Baptists from all over Winston County. Hobbs is pastor emeritus, First Church, Oklahoma City, and a former president of the SBC.



Women on the Sesquicentennial Committee for Winston County Baptist Association wore old-fashioned dresses for the special celebration. Left to right are Louise Hill Miller, Mattie White, Juanita Hight, chairman, and Mary Lynn Holman. R. A. Herrington, former director of missions, Winston County, was also a member of this committee.



Lula Zell McKay Ray, member of Morrison Heights Church, Clinton, was one of many who grew up in churches in Winston Baptist Association and who returned as visitors to the sesquicentennial celebration. Mrs. Ray poses with an early picture of her home church, Ellison Ridge. (Photos by Juanita Hight and Anne McWilliams)



Jerry Stevens, director of missions, Winston County Association, sits with his wife, Bonnie, at the association's exhibit during the sesquicentennial celebration.



W. B. Boatner, former director of missions, Winston County Association, with yellow rose in lapel, chats with Mrs. Boatner and an unidentified woman in a bonnet.



# Editorials . . . by Don McGregor

## Mississippi tops ACTS

The program for the third annual ACTS Awards presentation opened with the large orchestra of Travis Avenue Church, Fort Worth, on stage and playing; and that musical ensemble was joined by Vernard Johnson, who does wonders with a saxophone.

Toward the end of the program, Johnson, who brought his own drummer, pianist, and six-person singing group, performed "Amazing Grace" backed by the orchestra. It was a rendition such as seldom experienced.

Johnson is the first black person to receive the doctor of musical arts degree from Southwestern Seminary. His vocal group was made up of four women and two men.

Mississippi ACTS entities received four awards during the evening. ACTS of Hattiesburg received the awards for the best commercial for its "Hattiesburg Concert Association." Merle Guyton accepted the award.

The best mission/evangelism program went to ACTS of Cleveland for

its "Mission to Las Trojes," accepted by Jack Fletcher.

The best seasonal special went to ACTS of Jackson for the First Church presentation of "Carols by Candlelight." This award was accepted by Pam Mitchell.

The fourth was "Pistol Pete," the best network special by an associate producer. It was won by ACTS of Jackson and accepted by Steve Guidry.

Other awards were won by ACTS affiliates in Texas, Louisiana, Arkansas, Georgia, South Carolina, Florida, Tennessee, Arizona, North Carolina, and Virginia. There were 20 categories. Mississippi was the only state winning four awards.

The presentations, taking just a bit more than two hours, were very well done. The entertainment was fine, and the masters of ceremonies and the presenters all did masterful jobs. It was a delightful evening.

Though it didn't win, the Baptist Record had material nominated in the best short feature category. This

is "To Be Continued," a circulation promotion feature written by associate editor Tim Nicholas. The Baptist Record's nine-member staff makes up the cast. It is the story of a GA coronation from the event to the account of its being read in the home of the grandparents. The girl, her GA group, and the grandparents are all the actual persons in the video tape.

The video tape is available for loan from the association offices.

Back to Vernard Johnson for a moment. About 14 years ago my son, Wayne, was playing drums with his church youth choir when Johnson came to our church in Dallas for a concert. Johnson was just getting started and had a tremendous testimony about miraculous healing from asthma. He had not been able to blow out a match. Now he does wondrous things with a saxophone, but only in the name of the Lord.

Where did Wayne fit in? Johnson asked him to play drums with him that night at Bethany Baptist Church.

## Future lies with all of us

The Baptist Record has no interest in engaging in a war of words with another publication, and we won't. Some activity, however, on the part of Zig Ziglar, former vice-president of the Southern Baptist Convention, and the Southern Baptist Advocate, an independent publication, that involves the Baptist Record causes us to see the need to set the record straight with no intent of joining in a battle.

Following an editorial in the Baptist Record on Feb. 18 that discussed a televised interview between free lance newsman Bill Moyers and several personalities involved in the current controversy, Ziglar wrote to the editor of the Baptist Record concerning the editorial. His letter questioned why the Baptist Record had not run the contents of a tape presented by C. R. Daley, retired editor of the Kentucky Western Recorder, and accused some of the state paper editors of joining in a conspiracy to keep Adrian Rogers from being elected president of the Southern Baptist Convention in 1977. Daley's discussion was with a Southern Seminary class in 1984.

Ziglar's letter was much too long to run as a letter to the editor, so a personal reply was made, pointing out that the Baptist Record did not have a copy of the tape of Daley's comments and that the Baptist Record did not take part in any effort in 1977 either to keep Adrian Rogers from being elected or to help Jimmy Allen get elected.

Actually, there was no conspiracy. Allen did call some of the state paper

editors and ask them to endorse him as president. He called the Baptist Record. The editor told him that we had never endorsed anybody and were not going to do so that year. Actually, the Baptist Record knew that Rogers was not going to allow his name to be placed in nomination in 1977; but had he done so, it would have made no difference. We would not have endorsed either person. This was pointed out to Ziglar.

With this knowledge, Ziglar sent his letter to the editor of the Southern Baptist Advocate, where it was run almost in its entirety.

In addition, a letter has circulated widely around the state with a couple of copies coming to the Baptist Record, though the Baptist Record was not on the mailing list. This letter mentions that Moyers attends a Congregational church, but such is not the case. He is a Southern Baptist. His membership is in the McLean Baptist Church of McLean, Va. Moyers lives in Garden City, Long Island, New York; and there is no Southern Baptist Church there. Thus he has left his membership in the McLean Church and attends a United Church of Christ.

Also, this letter notes that a Baptist Record editorial questioned the wisdom of the Southern Baptist Public Affairs Committee voting to take an official stand endorsing Robert Bork as Supreme Court justice and not mentioning that several faculty members of the Mississippi College

School of Law took a stand against Bork. There is a great deal of difference, however, in an official body of Southern Baptists elected by the Southern Baptist Convention taking a vote to endorse a person who is a nominee for public office and a group of individuals, some probably not Baptists, voicing their convictions unofficially. If the Mississippi College Law School professors were an official group and took an official vote, then their action was just as questionable as was that of the former group.

In the meantime, Ziglar has sent the Baptist Record a copy of Daley's tape. I have listened to it; and while its contents are much too long to be included totally, the gist of it can be presented. There is no reason not to do so. A four-year-old taped presentation of a seminary classroom discussion, however, is not news.

Daley simply was saying that there has been error on both sides of the controversy and that it was the actions and attitudes of some who might have been called the "old guard" that caused the controversy to flare up. The Baptist Record has said both of these things over several years.

He said, however, that the actions and attitudes of the small clique that once was in control of Southern Baptist presidential elections were nowhere in the same league with what is going on now. The "old guard" would get their man elected and then let the situation develop as it would. It is true that many of their friends got elected to important posts, leaving

## Haywood N. Stubble

"TODAY WE'LL EXAMINE THE PLACE OF TELEVISION IN THE AMERICAN HOME."



## Guest opinion . . . Christ compassionate

By Herschel H. Hobbs

"And Jesus . . . was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (Mark 6:34)

Jesus had taken the apostles across the sea of Galilee for a period of rest. But sensing his destination, a multitude of people ran around the northern end of the sea to be with him. Though needing rest, Jesus could not deny them. After a long run they probably were lying on the ground, panting. They reminded Jesus of sheep without a shepherd.

The Jewish religious leaders were supposed to be their shepherds. But they were as blind leading the blind. Their rote rituals and dry-as-dust legalism failed to feed people's souls. So Jesus had compassion upon them. His heart went out to them.

Therefore he "began to teach them many things." "To teach" is a present infinitive. He "began to keep on teaching them many things." Parallel passages in Matthew 14:14 and Luke

9:11 add that he also healed them. Jesus was never too tired or busy to prevent his ministering to people's needs. With him people came first — before rest, institutions, or whatever. If the Lord's people ignore the needs of people about them, these people will soon ignore his people. It was immediately after this extended teaching session that Jesus fed the multitude. So he was concerned about their physical needs as well.

Jesus came to save the whole person: his mind, so he taught him; his body, so he fed and healed him; his soul, so he died and rose again for him. We too should be concerned about the whole person. We should teach, heal, and feed him. And we should witness to him about God's redemptive work in Christ. To do less is to fall short of our mission in the name of the compassionate Christ.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

many people out. As has been noted on this page previously, when there are 14 million people, even 35,000 pastors, many people are going to be left out. Anyway, those who had been "left out" began to make their presence felt.

Now, according to Daley, there is a well-orchestrated movement to get just the right people in the jobs that have the most critical needs. Thus the entire structure can be controlled by a smaller group than was the case before.

Daley also mentioned the attempt to intimidate the press, which has

been mentioned on this page previously. So while we did not have Daley's tape and had not presented what he had to say as quotes from him, we had said about the same thing over the months and years of the controversy.

Daley noted that it was when Southern Baptist professors began to study overseas and Bultmannian existentialism began to creep into their classroom lectures that problems began. He noted, however, that those problems had been dealt with by the trustees, mentioning that as a trustee he once had to be a party to ter-

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## The Baptist Record

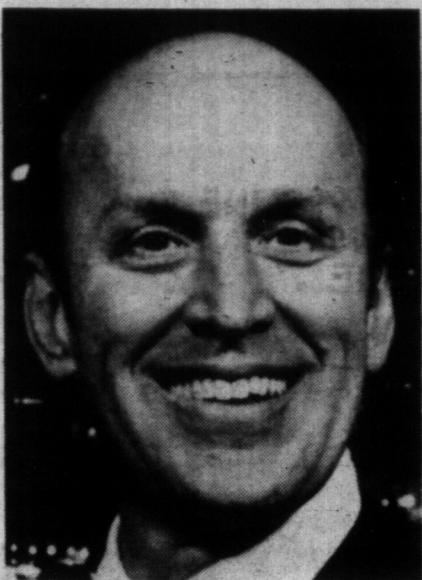
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Denton Lotz

# Denton Lotz will act as BWA head

WASHINGTON, (BP) — Denton Lotz has been confirmed as acting general secretary-treasurer of the Baptist World Alliance "with full authority and responsibility" and is to be nominated for election to the post by the world organization's General Council in July.

The BWA executive committee, in a called session April 19, ratified a request from BWA President G. Noel Vose immediately after the March 21 accidental death of Gerhard Claas that Lotz serve in an acting capacity.

Claas was BWA general secretary from 1980-88.

Vose said Lotz will be nominated as general secretary-treasurer for the remainder of the 1985-90 quinquennium when the General Council meets July 10-16 in Nassau, the Bahamas.

Lotz, 49, has been BWA associate secretary for evangelism and education since 1980. He also led relief and development efforts (now Baptist World Aid) until 1981, when he was named director of the BWA youth department. In 1985, Lotz was elected

deputy general secretary in addition to his other responsibilities.

Previously he was with the American Baptist Churches Board of International Ministries for 10 years. During that time, he was professor of missions and homiletics at the International Baptist Theological Seminary in Ruschlikon, Switzerland, where he founded the Summer Institute of Theological Education (SITE) for Eastern Europeans and was its first director.

Lotz is a native of Flushing, N.Y. He

is a graduate of the University of North Carolina at Chapel Hill, and Harvard Divinity School. He earned a doctorate in theology from the University of Hamburg in West Germany.

He is married to Janice Robinson Lotz, formerly of Ellisville, Miss., a high school home economics teacher who formerly was a missionary journeyman with the Southern Baptist Foreign Mission Board in Nigeria. They have three children.

## Bombing in Tegucigalpa damages missionary home

TEGUCIGALPA, Honduras (BP) — A bomb which exploded in the carport of a nearby house April 23 did minor damage to the home of Southern Baptist missionaries David and Joyce Harms here in the capital city of Honduras.

The bomb, which left a large hole in the driveway where it went off, heavily damaged the house it apparently was intended to destroy and broke windows in the neighborhood. A car was destroyed and several others were damaged. No one was injured by the blast, however.

"The sound was just terrible," said Mrs. Harms, of Shelbyville, Ind., who was at home that evening with her son, Michael, 20, and 10-year-old daughter, Davina. "Then I could feel all the dust and dirt and smoke that came in our window from the bomb." Her husband, a missionary physician from Miami, was out of town on a preaching mission.

A window in the Harms' home was shattered and a light fixture fell to the floor. Mrs. Harms since has found several cracks in the walls.

"Our little girl was really afraid," she said. "The one bomb went off and our thought was would there be another one? We didn't know whether to go out of the house or what to do, but we tried to stay together and finally did go out front. I would like not to live that experience again. We were very frightened."

News broadcasts in Tegucigalpa have speculated the target of the bomb may have been the former owner of the house where the explosion occurred.

Reports said he is or has been a supporter of the Contras fighting against the neighboring government of Nicaragua.

Mrs. Harms said the incident appears to have no relation to the recent anti-Americanism seen in Honduras. However, anti-American sentiment has continued since the extradition of a reputed Honduran drug dealer to the United States in early April set off a deadly attack on the U.S. embassy and heavy rioting. Missionaries in the country still are exercising caution in their public movements.



## Mississippians win ACTS awards

Radio and Television Commission President Jimmy Allen is surrounded by winners from Mississippi. These are the Mississippi winners in the recent ACTS Awards presentation at Fort Worth. A total of 19 awards were presented out of more than 360 ACTS network affiliates. Three of these were from Mississippi. (See editorial on page 2.) From left are Jack Fletcher of Cleveland, Merle Guyton of Hattiesburg, Steven Spell of Cleveland, Allen, Pam Mitchell of Jackson, Brian Williams, and Steve Guidry of Jackson.

The Second Front Page

# The Baptist Record

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## Doctrines, detour fill SBC Bible conference

By Marv Knox

denials of the faith."

The convention needs "some minimum theological parameters within which we operate," Draper said. He asked the seminary presidents to continue such conferences, to offer "a forum where we can get at these issues and find out where we are and map strategy for moving on together . . . The controversy will not go away until we make this investigation and come to some conclusions."

At a later press conference, five of the six seminary presidents — only Lewis A. Drummond of Southeastern Seminary in Wake Forest, N.C., was absent — said their meeting was exactly what Draper requested. In addition to the interpretation conference, the seminaries hosted a conference on biblical inerrancy in 1987 and will sponsor a meeting on biblical imperatives April 24-26, 1989. Each of the conferences features keynote speeches on major topics, followed by small-group discussion sessions.

A joint statement, read by Milton Ferguson of Midwestern Seminary in Kansas City, Mo., noted Draper did not attend the 1987 inerrancy conference and only attended the session at which he spoke this year.

Draper "was present for the kind of forum that he was calling for," added Roy Honeycutt of Southern Seminary in Louisville, Ky. "We feel we're doing what he called on us to do."

Packer spoke to the issues of inerrancy and interpretation during a panel discussion. Inerrancy has been "unfruitfully linked" to biblical interpretation by many Southern Baptists in ways that are "less than scholarly," said the professor of historical and

systematic theology at Regent College in Vancouver, British Columbia.

In the Southern Baptist situation, "the people who have insisted most strongly that they stand for the inerrancy of Scripture have also been standing for a particular way of interpreting Scripture that in certain respects would seem to others of us to be less than scholarly," he said.

These people have linked inerrancy to interpretation in such a way "that they won't believe that anyone who doesn't handle the Bible in the same way they do really believes in the total trustworthiness of Scripture."

Packer himself delved into the Bible, presenting keynote addresses on the three doctrines under question.

While the idea of women clergy is divisive, "not a wise course" and a trend he hopes will "die away," Packer said the Bible should not be interpreted to forbid ordination of women as ministers.

"Under ordinary circumstances, she should not be sole or chief pastor," he said. But his interpretation does not forbid women from teaching, leading in prayer or serving as deacons in the church, he said.

The doctrine of eschatology is the key to understanding the Bible, which is a "book of hope," and the Christian life, which is a "life of hope," Packer added.

"We have to ask continually, 'What's the main thought?'" he advised regarding the study of end-times prophecy. And the end times holds two certainties, he added — believers have a "prospect of glory," while unbelievers face a "fearsome prospect."

Of creation, he said the events  
(Continued on page 11)



## 135 People

# Rogers appoints from grassroots"

By Dan Martin

MEMPHIS, Tenn. (BP) — Southern Baptist Convention President Adrian P. Rogers has announced his appointments to four key committees that will serve during the 1988 annual meeting of the SBC, June 14-16 in the Henry B. Gonzalez Convention Center in San Antonio, Texas.

"These are good, solid Southern Baptists, what I would call 'salt-of-the-earth' Baptists," Rogers said as he named 136 people to the SBC Committee on Committees, Resolutions Committee, Credentials Committee, and Tellers Committee.

Members of the four committees are appointed by the president of the SBC to serve only during the three-day run of the annual meeting. They do not require election by messengers.

Rogers, pastor of Bellevue Church, Memphis, said the appointees "are not highly identified with political activity, but are the people out there in the trenches doing the work. I think they are representative of who we are historically."

The president, who was first elected president in 1979 and again in 1986 and 1987, said he had asked for recommendations "from every quarter of Southern Baptist life. We received many hundreds of recommendations."

"From these, we sent out information forms asking for certain statistical information, things such as a person's longevity in his or her particular station, the Cooperative Program percentage of the church, the baptisms in the church, their adherence to the Baptist Faith and Message Statement on Scripture, and their general commitment to the Southern Baptist Convention."

From the list, Rogers said, he met with the two SBC vice presidents, Jack Stanton of Bolivar, Mo., and Victor Kaneubbe of Phoenix, Ariz., March 2 in Memphis to go over the recommendations. He also said he met with SBC Registration Secretary Lee Porter of Nashville to discuss the Tellers Committee and the Credentials Committee.

The SBC Constitution requires the president of the convention to appoint the Committee on Committees and the Resolutions Committee "in conference with" the vice presidents and the Credentials Committee "in consultation with" the vice presidents. The president appoints the Tellers Committee "in consultation with" the SBC registration secretary.

After the list was narrowed, Rogers said, he or one of his staff members "tried to call all of these people personally to ask about their availability and whether they could and would serve."

Following that process, he had a telephone conference call with Stanton and Kaneubbe to go over the names finally selected. "I asked them if they had any suggestions or recommendations and whether they concurred with the list. There was complete unanimity," he said.

Rogers said he appointed

"grassroots Southern Baptists" who subscribe to the Baptist Faith and Message Statement article on Scripture, but "never queried anyone as to how they have voted (at annual meetings) or whether they voted for me."

"Included among the 136 appointees are pastors, church staff members, directors of missions, state convention presidents, state Woman's Missionary Union presidents, businessmen and women, school teachers, and homemakers. The appointees are 60 percent from the pastoral category and 40 percent from the lay categories."

"Among the four committees are 28 women, including 17 on the Committee on Committees," Rogers said.

He added: "The average of all Cooperative Program (unified budget) percentages from the churches represented is 11.6 percent. The appointees' average tenure in the state is 13.1 years and in the church 8.6 years. The average tenure in the church among those in the pastoral category is approximately 8.5 years."

"I believe these facts clearly indicate these appointments represent long-standing Southern Baptists and that the respective churches are involved solidly in the Cooperative Program. I am further convinced that these appointees will carry out their prescribed functions with a spirit of love and commitment to our Lord."

"If anybody opposes these appointees, they will be opposing good, solid Southern Baptists."

Rogers concluded: "My prayer and desire for our Southern Baptist Convention is that we will unite together with a love for the Lord, a love for the lost and an uncompromising stand on the word of God."

## "COMMITTEE ON COMMITTEES"

Bylaw 21 of the Committee on Committees says the committee "shall nominate all special committees authorized during sessions of the convention not otherwise provided for." However, the committee's key responsibility is nominating members for the Committee on Nominations, which, in turn, nominates trustees to serve on the 24 national entities affiliated with the SBC.

Rogers has appointed William A. Smith, pastor of Sherwood church, Albany, Ga., as chairman of the 1988 Committee on Committees.

ALABAMA - Warren Culver, pastor of Central church, Phenix City, and Tom Wilbanks, a pharmacist and member of Woodley church, Montgomery.

ALASKA - John R. McClung, pastor of Calvary church, Anchorage, and Wayne Bolt, businessman and member of Faith church, Anchorage.

ARIZONA - Arnold Sorrells, pastor of West Phoenix church, and Tom Allen, a real estate appraiser and member of First Southern church, Avondale.

ARKANSAS - Bill H. Lewis, director of missions and member of Watson Chapel church, Pine Bluff, and Kirk Thompson, businessman and member of First church, Springdale.

CALIFORNIA - E. Dale Brister, pastor of First Southern church, El Monte, and Doug Harrison, general manager of a business and member of First Southern, Fresno.

COLORADO - Fenton Moorhead, pastor of Applewood church, Wheat Ridge, and Lucille Mitchell, a retired school teacher and member of Rifle Southern church, Rifle.

DISTRICT OF COLUMBIA - Jim Sims, associate pastor of Capitol Hill Metropolitan church, Washington, and Joann Britton, a training instructor with a U.S. government agency, and



## SBC to meet at Gonzalez Center

The 1988 annual meeting of the Southern Baptist Convention, June 14-16, will meet in the newly expanded Henry B. Gonzalez Convention Center in San Antonio, Tex. The center includes 241,000 square feet of exhibit space, two large banquet halls and meeting space on three levels surrounding the

San Antonio River Walk. At the far left is the 17,000-seat arena, where the stage for the SBC will be. In the background is the Tower of the Americas, built for HemisFair, the 1968 World's Fair. (Photo courtesy of the San Antonio Convention and Visitors Bureau.)

member of Hillcrest church, Hillcrest Heights, Md.

FLORIDA - Joe E. Boatwright, pastor of Aloma church, Winter Park, and Donna Strickland, a homemaker and member of Parkway church, Orlando.

GEORGIA - Smith, chairman, and Denise Speir, a school teacher and member of Central church, Warner Robbins.

ILLINOIS - Timothy Lewis, pastor of Bethel Southern church, Troy, and Deborah Pearle, a homemaker and member of First church, Clarendon Hills.

INDIANA - John E. Greever, pastor of Pleasant Heights church, Indianapolis, and Carol Morrison, an office manager and member of Sunnycrest church, Marion.

KANSAS-NEBRASKA - Thomas D. Thorne, pastor of First Southern church, Arkansas City, Kan., and Barbara L. Spradley, manager of a business and member of Westview church, Chanute, Kan.

KENTUCKY - L.C. Gray, pastor of Parrish Avenue church, Owensboro, and Glenda Copass, a homemaker and member of Farmdale church, Louisville.

LOUISIANA - Mike Walker, pastor of East Bayou church, Lafayette, and Edward P. McDaniel, a retired military man and member of Greenlaw church, Kentwood.

MARYLAND-DELAWARE - Russ Priddy, pastor of Colonial church, Baltimore, and Maxine Devine, a homemaker and member of Conowingo church, Conowingo, Md.

MICHIGAN - Gary Tarver, pastor of First

church, St. Clair Shores, and Robert L. Shafer, a school teacher and member of Agape church, Petoskey.

MISSISSIPPI - Ken Alford, pastor of Morrison Heights church, Clinton, and Sam Simmons Sr., a marketing representative and member of First church, Florence.

MISSOURI - C. Dennis Newkirk, pastor of First church of Ferguson, St. Louis, and Kathie Reimer, a homemaker and member of Second church, Springfield.

NEVADA - Robert Walker, pastor of Parkdale church, Las Vegas, and Janice K. Stephan, a homemaker and member of College Park church, Las Vegas.

NEW ENGLAND - J.V. Davis, pastor of Rice Memorial church, Northborough, Mass., and C. Richard Risas, director of missions and member of First church, Shrewsbury, Mass.

NEW MEXICO - L.J. Goodwin, pastor of Parkview church, Albuquerque, and J.B. Taylor, a fire captain and member of First church, Texico.

NEW YORK - James M. Guenther, pastor of Trinity church, Schenectady, and Mary Knapton, a homemaker and member of Lincoln Avenue church, Endicott.

NORTH CAROLINA - Claude R. Walker, pastor of Wake Cross Roads church, Raleigh, and Brenda Hicks, a secretary and member of Edgewood church, Winston-Salem.

NORTHWEST - Kent Berry, pastor of New Hope church, Creswell, Ore., and Darrell Evenson, director of missions and member of Hall Boulevard church, Tigard, Ore.

OHIO - Doug Alexander, pastor of Sharon Woods

church, Columbus, and Margaret Tatsak, a homemaker and member of Northside church, Newark.

OKLAHOMA - Michael T. Hailey, pastor of First church, Hobart, and Jack C. Humphreys, a businessman and member of Northwest church, Oklahoma City.

PENNSYLVANIA-SOUTH JERSEY - Charles Teague, pastor of Country and Town church, Mechanicsburg, and Sandra Eldeen, a homemaker and member of First church, Hanover.

SOUTH CAROLINA - Stephen M. Cloud, pastor of Northside church, Columbia, and L. Duvall Williams, an auditor and member of First church, Mullins.

TENNESSEE - Ray Newcomb, pastor of First church, Millington, and Johnny P. Forester, a nuclear researcher and member of Central church, Oak Ridge.

TEXAS - Jerry Fortune, pastor of Mother Holmes Memorial church, Sheffield, and Mildred Wilkes, a homemaker and member of Second church, Houston.

UTAH-IDAHO - James A. Myers, pastor of Priest River Southern church, Priest River, Idaho, and Mike Gray, pastor of Southeast church, Salt Lake City.

VIRGINIA - Bob R. Melvin, pastor of Spotswood church, Fredericksburg, and Jimmy Hallcom, pastor of Woodlawn church, Hopewell.

WEST VIRGINIA - James A. McCullen, pastor of Grace church, Parkersburg, and Sandra Hypes, homemaker and member of Cross Lanes church, Cross Lanes.

# Graham preaches in China

SHANGHAI, China (BP) — Evangelist Billy Graham visited China in April, finally making the journey he had looked forward to "probably more than any other trip I have ever taken."

Graham preached to thousands of worshippers at churches in Shanghai, Beijing and other cities and met with religious and government leaders, including Li Peng, China's new premier.

Graham and Li discussed religious and social issues, and the New China News Agency quoted the Chinese leader as saying, "China can never be prosperous and strong with only

material development. It also needs spiritual forces."

The evangelist seized that theme and developed it in his sermons and public statements, expressing hope that China's historic modernization effort would be matched by a "great moral modernization program also."

"Even secular leaders are asking the question, 'Where are we to find the moral renewal we need to be successful in China's modernization program?'" he observed during a meeting with Shanghai church leaders. "Could they turn to us?"

Graham was accompanied by his

wife, Ruth Bell Graham, and their elder son, Franklin. Their trip included a scheduled visit to Huaiyin in Jiangsu province, where Mrs. Graham was born and reared by missionary parents. Her father was Nelson Bell, chief surgeon at a large Presbyterian mission hospital. She left China at age 17 and did not return until a short visit in 1980.

Graham described the church in China as healthy and said its recent growth "may go down in history as one of the great Christian revivals of this century." But he noted major limits on religious freedom still exist.



# Seminary presidents tout conferences

By Linda Lawson

RIDGECREST, N.C. (BP) — Three national conferences sponsored by the six Southern Baptist Convention seminaries represent an excellent opportunity for Baptists to discuss their views on critical issues and determine areas of agreement and difference, five seminary presidents agreed.

During a news conference held at the Conference on Biblical Interpretation at Ridgecrest (N.C.) Baptist Conference Center, the presidents responded to a call by former SBC President James T. Draper Jr. for Southern Baptists to "sit down together and talk seriously about theology."

Draper had been on the conference program to respond to a presentation on the doctrine of women by Canadian theologian James I. Packer. However, he addressed broader issues, listing questions he said Baptists should address in determining how much diversity in biblical interpretation can be accommodated.

A statement read by Milton Ferguson, president of Midwestern Seminary in Kansas City, Mo., on behalf of the five presidents said:

"Dr. Jimmy Draper was invited to respond to the issue of women in ministry. We were surprised when he chose to ignore the topic under consideration and present a personal statement about our current controversy.

Nevertheless, we are ready and eager to listen to his concerns and respond to his requests and interests.

"We regret that Dr. Draper was not present at the 1987 Conference on Biblical Inerrancy and that he was present this year for only one session.

We invite and encourage him to share fully in the 1989 Conference on Biblical Imperatives," the statement continued. That conference is set for April 24-26 at Ridgecrest.

The five presidents said the purpose of all three conferences has been "to listen to and therefore understand each other better. Therefore, we will

continue to enlist representatives of all Southern Baptist viewpoints in these conferences."

Lewis Drummond, president of Southeastern Seminary in Wake Forest, N.C., since April 1 did not attend a private meeting where the other five presidents discussed their response to Draper. He also was not present at the news conference.

Roy Honeycutt, president of Southern Seminary in Louisville, Ky., said Draper "was present for the kind of forum that he was calling for. We feel we're doing what he called on us to do."

Honeycutt said he regrets Draper's statements drew attention from the overall purpose of the conference. "To let one of four respondents characterize the whole conference is lamentable," he said. "Until that juncture, the conference was more apolitical than last year."

Dilday, president of Southwestern Seminary in Fort Worth, Texas, said the impact of the conferences "is not

only in the number attending but in the reports and documents from the meeting." A book of the proceedings of the conference will be released by Broadman Press in June before the annual meeting of the Southern Baptist Convention in San Antonio, Texas.

At the same time, Dilday said, the absence in the conference of leaders of the moderate and conservative factions in the current convention controversy "almost implies to me that theology is not the issue."

The presidents said they believe their charters spell out clearly their purpose for existence, and the statements of faith signed by their faculties provide clear parameters and guidelines for teaching.

"Our charter spells out clearly that we are to prepare God-called men and women for church-related vocation in the churches and the denomination," said Landrum Leavell, president of New Orleans Seminary.

Dilday said a "spotlight" has been on the seminaries for 10 years.

"There are still less than eight or 10 specific persons on our faculties that have been accused of teaching outside the general parameters of what Baptists would expect.... We do have people that drift outside the parameter even though it is indefinable. We will always have to discipline and correct and bring us back. We have the clearest statement, these six schools, as to what our teaching is to be in terms of its doctrinal orthodoxy and we abide by that Baptist Faith and Message as our guideline."

Ferguson said the presidents are considering the possibility of continuing to sponsor national conferences beyond 1989.

However, he noted the conferences require a heavy investment of personnel and money. Each of the six seminaries contributed about \$6,000 toward paying expenses of the 1987 conference.

Linda Lawson writes for the Sunday School Board.

## FMB asks for Baptists' recommitment to BMT goal

By Art Toalston

GREENSBORO, N.C. (BP) — Bold Mission Thrust is at the halfway point and the Southern Baptist Foreign Mission Board has called Southern Baptists to recommit themselves to finishing the task.

A resolution approved April 13 asks "all Southern Baptists with their churches and agencies" to reaffirm the denomination's 1976 Bold Mission Thrust commitment to "become involved in the mission to enable every person in the world to have opportunity to hear and to respond to the gospel of Christ by the year 2000."

The goal remains "preeminently possible," the board said in the resolution adopted during its meeting in Greensboro, N.C. Southern Baptists and other Christians must reach 1.3 billion people who have not heard the

gospel sufficiently to accept or reject it, if the goal is to be met, according to the Foreign Mission Board's estimate. Many of these people are in China, India and numerous Islamic countries closed to traditional missionary work.

The challenge was initiated by the 1976 Southern Baptist Convention in Norfolk, Va. Messengers also adopted a range of long-term goals for overseas Baptist work, such as a missionary force of 5,000 in 125 countries. In overseas baptisms, in membership, and in churches, chapels, and preaching points, a tenfold increase was envisioned.

President R. Keith Parks told trustees a midpoint evaluation of Bold Mission Thrust overseas indicates that numbers of missionaries, countries, volunteers and theological

students are all moving ahead of schedule. But he said that despite good numerical growth in churches, baptisms, numbers of Baptists and numbers of churches, "we are not growing as rapidly as we had hoped to and as we ought to. We have thus been analyzing all we are doing and why we are doing it."

Parks said the board is examining all it is doing to be sure it is putting first things first in focusing on its primary purpose: evangelism that results in churches.

"All of us are concerned about some of the happenings in our own convention, not the least of which is the decline in baptisms and lack of growth in other areas," Parks said. "It may well be that a trumpet-like call to reach the lost of this world would

galvanize and globalize Southern Baptists and that this would result in a renewal and increased numbers of people being saved and our whole convention coming back to its purpose."

In the number of career foreign missionaries, Southern Baptists are ahead of the pace necessary to reach the target by the year 2000. In fact, the goal has been expanded from 5,000 to 5,600. And the goal for long- and short-term volunteers has been increased from 10,000 each year to 20,000 because the growth rate is well ahead of initial projections. Career missionaries totaled 3,839 at the end of 1987; volunteers, 8,672.

In overseas baptisms, however, an average annual increase of 8 percent has been recorded during the first 12 years of Bold Mission Thrust. To

reach the goal of 800,000 baptisms a year, an 11 percent annual increase will be needed in the years ahead. Last year, baptisms topped 200,000 for the first time.

In overseas membership and churches, the average annual increase has been about 7.5 percent during Bold Mission Thrust. To reach a goal of nearly 9 million Baptists in 75,000 churches, more than an 11 percent average increase will be needed each year. Last year's membership totaled 2.1 million in some 17,800 churches.

In the total number of churches and chapels, the average increase has been 5.8 percent. To reach a goal of 185,000 such churches and preaching points, a 13.3 percent average increase will be needed. The total last year was more than 36,600.

Art Toalston writes for the FMB.

## Jimmy Carter calls Christians to sacrifice for peace

By Mark Wingfield

ATLANTA (BP) — People who believe in God must sacrifice selfish ambitions to bring about peace in the world, former President Jimmy Carter said during a conference on theology, politics and peace.

Religions and religious leaders have failed to bring about peace through the political process in recent years, Carter said. He cited himself, Southern Baptist leaders and Pope John Paul II as religious leaders who have failed to bring about peace.

Carter chided fellow Southern Baptists for engaging in self-destructive warfare rather than working for social justice. About 300 people of various faiths attended the conference sponsored by Emory University at the Carter Presidential Center.

Carter warned he sees two differing philosophies developing among American Christians about peace and

human rights.

"On the one hand, there is the belief centered around churches like the First Baptist Church in Dallas, where Christianity is looked upon as a faith that rewards Americans with material benefits" or "accolades" from God, Carter said.

Such nationalism leads Christians to believe they are "absolutely secure, blessed by God because he recognizes our superiority," while those less fortunate are cursed by God, he said.

This attitude "helps us to justify our inactivity or our deliberate lack of consciousness about their plight by saying, 'This is what God wants,'" Carter said.

On the other hand are people who emphasize Jesus' ministry to the poor, deprived and forgotten, he added, identifying himself with this group.

"Many people who are devout Chris-

tians believe a major thrust of the ministry of Christ was to restore the outcast," he said. "Jesus worked with lepers and prostitutes. To me, this is a major part of the Christian faith. But it's not a comfortable part."

People in the first group consider those concerned with social ministries to be "not very good Christians" or "secular humanists," he said.

"There have got to be some understandings of these differences that divide one group within a particular narrowly focused religious belief from another," he added. Such divisions "sap away a tremendous portion of our mobility and our time and our ability and our money and our influence."

"Our religious faith through the political world has resulted not in peace, but in war," he said. "We have

a responsibility to see what's wrong and to use our influence individually and through prayer and supplication to bring about some resolution."

Politicians have done more for peace and human rights than religious leaders, he charged: "The last bastion of racial segregation is in our churches. It should be just the opposite."

Politicians are forced to deal with peace issues because "in the political arena there is a constant competition to evolve a better way to feed the hungry, house the homeless and alleviate human suffering," Carter said.

"That competition doesn't exist in most of our churches. There's too much a sense of self-congratulation and seeking out people who are just like us to the exclusion of those who differ with us."

Carter said he discovered he could individually influence the world for Christ as a politician in a secular government. "No matter what we do as a chosen profession, I think we can embed our deep religious beliefs in our daily actions," he added.

World peace remains elusive because human nature is selfish, Carter said, noting even people with the best intentions often postpone their good deeds until they have more money, more time or more influence.

"Theoretically we speak about altruism, humanitarianism and love. But actually putting it into practice is inconvenient," he said. "Most of us who are exalted in our lives as Christians are very proud. We consider ourselves to be above the hurly-burly and sometimes sordid atmosphere of humanity."

Mark Wingfield works with the HMB.



# Robinson will be nominated VP

EULESS, Texas (BP) — Darrell Robinson, pastor of Dauphin Way Church, Mobile, will be nominated for first vice president of the Southern Baptist Convention when it meets in San Antonio, Texas, June 14-16.

Evangelist Freddie Gage of Euleless, made the announcement of Robinson's plans, calling Robinson "one of the greatest friends vocational evangelists have ever had."

Robinson's churches have been among the top 20 in total baptisms in the SBC for the past 15 years, Gage noted, and Robinson makes frequent use of vocational evangelists in revivals and has an evangelist on his church staff.

Robinson will be nominated by Stan Coffey, pastor of San Jacinto Church, Amarillo, who is president of the SBC Pastors' Conference.

In a telephone interview with the Baptist Standard, Texas Baptists' weekly newsjournal, Robinson confirmed he will permit his nomination.

"If the people elect me as first vice president, my reason in serving would be to do my utmost for the cause of Jesus, to promote evangelism and missions, and help create a spirit that will uplift the name of Jesus and reach our country and world with the gospel," he said.

He described himself as a "fundamental-conservative and an inerrantist, but not a Fundamentalist. I am not a politician."

Robinson currently is vice chairman of the SBC Executive Committee. He has been pastor of Dauphin Way Church since 1982.

He is a native of Big Spring, Texas, and is a graduate of Baylor University.

He attended Southwestern Baptist Theological Seminary in Fort Worth, Texas, before getting a doctor of ministry degree from Luther Rice Seminary in 1983.

Robinson is the only publicly announced candidate for first vice president. In April, a news story announced W. Randall Lolley, pastor of First Baptist Church of Raleigh, N.C., and

immediate past president of Southeastern Seminary, Wake Forest, N.C., would be nominated by John Hewett, pastor of First Church, Asheville.

However, recent public statements indicate Lolley may not allow his nomination. Baptist Press attempted to contact Lolley, but was unable to do so.

## Blue Mountain announces commencement speakers



Nobles

Stewart

Blue Mountain College, Blue Mountain, will hold its 115th commencement exercises on Sunday, May 8, at 3 p.m. Sixty-eight graduates from four states will receive bachelor's degrees. The exercises will feature two guest speakers — William S. Stewart and Lewis Nobles.

The program for the baccalaureate service will be held at 11 a.m. on May 8 and William S. Stewart will deliver the address. Stewart is pastor of First

Church, Eupora. He is a graduate of Mississippi College and New Orleans Seminary. He is Chairman of the Education Commission, Mississippi Baptist Convention Board.

The commencement will be held at 3 p.m. with Lewis Nobles as guest speaker. Nobles, president of Mississippi College, completed his bachelor's and master's degrees at the University of Mississippi, and received his doctor of philosophy degree from the University of Kansas.

A study sponsored by the Exxon Education Foundation in 1986 selected Nobles as among the top 18 most effective college presidents in the United States. He is author of more than 75 technical papers appearing in professional journals, and is co-author of a text, *Physical and Technical Pharmacy*.

The public is invited to attend each of these programs. Both will be held in the Modena Lowery Berry auditorium.

## Rowe C. Holcomb, pastor emeritus, Hazlehurst, dies

Rowe C. Holcomb, Sr., an ordained Baptist minister for 66 years, died April 21, in Mississippi Baptist Medical Center, Jackson. Services were held on April 22 at First Baptist Church, Hazlehurst, with the pastor, Robert M. Hanvey, George Meadows, and Clark Hensley officiating. Interment was in Quitman where Holcomb's parents are buried.



Holcomb

Rowe Holcomb's father, W. B. Holcomb, began his ministry in Mississippi more than 110 years ago, and the chain of father or sons pastoring in the state has continued through the year. His brothers, Harmon, T. L., and W. E., were active in both the Mississippi Baptist Convention and the Southern Baptist Convention during this century. T. L. was executive secretary of the Baptist Sunday School Board. W. E. was a former president of the Mississippi Baptist Convention.

Holcomb was born in Poplarville on Nov. 2, 1900. He attended Mississippi College, and was a graduate of Mississippi State and Sherman Business College in Texas. After several years as accountant with Nabors Trailer Company in Mansfield, La., he entered Southwestern Seminary in Fort Worth to prepare for the ministry. Early pastorates include Electra

and Wills Point, Tex. In 1931 he became pastor of First Church, Idabel, Okla. In 1939, he was called to First Church, Kosciusko, Miss. During the difficult days of World War II, the church continued to advance in many areas, including membership.

In 1949, Holcomb became pastor of First Church, Hazlehurst. He served in this capacity for 21 years, retiring just after the church celebrated its centennial in 1970. He and the late E. Ray Izard co-authored a history of the Hazlehurst church for this occasion. In 1978, he was named pastor emeritus of the church.

Throughout his ministry, Holcomb was active in various phases of associational and denominational work. He served on the Mississippi Baptist Convention Board, 1954-1960, and was a member of the Christian Action Commission, 1964-1969, and 1974-1976. During his retirement, he served many Copiah Association churches as supply or interim pastor.

He was the last of nine children. Survivors are his son, Rowe C. Holcomb, Jr., minister of youth and media, First Church, Cleveland; daughter, Gaye H. Eichler, Texas Baptist Christian Life Commission, Dallas, Tex.; and granddaughter, Carla Eichler, Nashville.

"The association is the first line of Southern Baptist cooperation. In this arena churches can have a 'hands on' experience of being a cooperating Southern Baptist." — Gerald Palmer

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used. Withholding of names will be at the discretion of the editor.

Editor:

Perhaps some of your readers missed the announcement of Baptist Press about the formation of a major new prayer thrust by the Sunday School Board. We are forming a network of pray-ers all over the convention called the National Prayer Corps. The National Prayer Corps is a voluntary army of prayer warriors who volunteer to pray together for the common purposes of the churches and the Kingdom. Southern Baptists need to be united in prayer for specific causes — moral issues, civil concerns, stewardship, educational ministries, media ministries, SBC concerns, and others.

The only requirement for membership is a commitment to pray 30 minutes a day. Members will receive a regular newsletter with instruction on prayer and prayer requests.

Although the National Prayer Corps differs from other prayer plans in the breadth of its prayer objects and its emphases on various kinds of prayer (worship, praise, thanksgiving, confession, etc.), it undergirds the Na-

tional Missions Prayer Plan for Spiritual Awakening and all other plans of the Foreign Mission Board, Home Mission Board, and Brotherhood. You can participate in the Prayer Corps and the other plans also.

Room 107 of the Convention Center in San Antonio has been designated as a prayer room for the Southern Baptist Convention this summer. Participating in the work of enlisting pray-ers for this venture are the Sunday School Board, Home Mission Board, Foreign Mission Board, WMU, and Brotherhood. We invite concerned persons to pray with us at the convention. The prayer room will be open at all hours that the Convention Center is open.

We ask your readers to pray about joining the National Prayer Corps. Any who would like to participate need simply to send their name and address to National Prayer Corps, MSN 150A, 127 Ninth Avenue North, Nashville, TN 37234.

T. W. Hunt  
Nashville

### Appreciate housing

Editor:

My wife, Kimberly, and I will be among the graduating seniors of Mississippi College on May 14. Southern Baptists have many reasons to be thankful for Mississippi College, but we would like to express our gratitude to the institution at this time for one particular privilege granted to us this past year — married housing.

Because of the school's provision of apartments and duplexes at an extremely low rent, many couples in the ministry and in other fields have found that a superior education can be attainable despite the high cost of living. We have been blessed to live in one of the duplexes since our marriage last August. The reasonable rent, convenient location, and helpful attitude of school maintenance personnel have made our first home a wonderful memory to take with us as we leave Mississippi College.

This housing opportunity is certainly not something the school owes its students, and for their generosity we are grateful. The fact that my parents (Mrs. W. J. Henderson and the late Rev. W. J. Henderson) lived in our same duplex some 30 years ago has also added a special dimension to our stay.

Mark Henderson  
Clinton

### Abortion alternative

Editor:

Pregnancy outside of marriage is a common occurrence in our society today and continues to be a problem to many. Abortion is not the answer to this problem.

Sellers Home in New Orleans, Louisiana, an agency of the Home Mission Board, continues to offer alternatives to abortion. A young woman from any state may come to Sellers for housing, meals, and the option of adoption. Several medical plans are available. In some situations, the medical costs can be covered by the adoption fee, if adoption is chosen.

As we celebrate our 55th anniversary this year, we congratulate Southern Baptists for continuing to minister to single parents, infants, and adoptive parents. Many families have been blessed in these years.

Anyone needing our services may contact us directly. Churches can help by providing transportation to Sellers.

Southern Baptists care!  
Mary Dan Kuhnle, ACSW, BCSW  
Director, Sellers Baptist  
Home and Adoption Center

"A real patriot is the fellow who gets a parking ticket and rejoices that the system works."

— BILL VAUGHAN

### Thanks for articles

Editor:

Thank you so much for two very informative articles on page two of the April 21 edition of the Baptist Record. Carl Ford's article "A Confessional People" was well written and dealt very adequately with the issue of creeds and confessional statements.

And once again Herschel Hobbs clarified the original intent of Baptist Faith and Message Statement regarding the Bible. How can anyone deny that it means anything less than inerrancy? I praise the Lord that our convention has consistently affirmed that the original autographs were completely inerrant and trust that we will continue to do so. God help us if we do not!

Johnny Hutchinson, pastor  
Duck Hill Baptist Church

**KEEP  
MISSISSIPPI  
CLEAN**





# Faces and places

by Anne Washburn McWilliams



## "Orchids to You"

"Over here! The Royal Orchid man is here with his car!" my Thai friend, Rawiwan Thumchai, called out as I cleared customs in the Bangkok airport. (This was not last week. It's just taking me half a year to write about my January trip.)

At the Royal Orchid Hotel, I and six others in my tour group walked across the white marble floors and past the enormous arrangements of orchids in the center of the lobby. Bellboys wearing orchids on their lapels took charge of our bags. (I had eaten Thanksgiving dinner at this gorgeous hotel on the banks of the Chao Phraya River two years ago and had been elated when I saw we were scheduled to stay there several nights on this trip.) A hotel hostess, raven-haired Thai beauty in a long white silk dress with an orchid on her shoulder, escorted us with smiles to the reception room on the 26th floor. While we waited briefly for rooms to be readied, we sat on plush couches drinking lemonade and eating varied hors d'oeuvres, enjoying bouquets of orchids on every table. One side of the room was all glass.



This white cattleya orchid with a yellow throat is named for the queen of Thailand.

Far below, riverboats on the wide stream were beginning to turn on their lights. Beyond the river stretched the exotic city of Bangkok, the red roofs and gold spires of many temples wrapped in the orange glow of the setting sun which hung just above the far horizon.

From room 2524, Joan Peterson and I looked again at the same view we'd seen above. Arrangements of fresh orchids, pink and yellow (one called the Dancing Lady), were a part of the decoration. And the wallpaper was embossed with silvery orchids against an aqua-colored background.

Someone knocked on the door. It was a man, delivering a basket of fruit, compliments of the Royal Orchid. When Rawiwan, a math professor who formerly taught at Jackson State University, and her daughter, Rosama, who is now a veterinarian, came for a short visit at 7:30, we were able to offer them fresh papayas, bananas, guava, watermelon, and Lamood.

Next morning, continental breakfast was served on 26th floor, in the reception area of the night before. Here was more fresh fruit — strawberries, pineapple, oranges — with crunchy crescent rolls and hot tea

with real cream. Dark-haired Thai waitresses, in their long pink skirts shot through with gold threads, reminded me of orchids. They were extremely polite and nice. After all, this was Thailand, with its worldwide and well-earned reputation for friendliness and hospitality.

A few days later I visited an orchid farm near Chiangmai in north Thailand and learned a little about the art of making orchid jewelry. Quality orchids are chosen. Then the beauty of the natural colors is preserved as the flowers are "mummified" with chemicals and plated with lacquer. I bought a pin for Mama made from a yellow Dancing Lady blossom.

Reluctantly leaving Thailand, I had just settled into the plush purple seat of a Thai Airways jetliner when a lovely attendant in the traditional Thai costume handed me — and all the other passengers — an orchid as a farewell gift. I like all flowers; about orchids there is something particularly special.

In the 1950s in Jackson, a radio station regularly broadcast a program called "Orchids to You." It was sponsored, I believe, by Harkins Florist, then located in the King Edward Hotel on Capitol Street. Each day some person was chosen who had been nominated to receive a salute of praise and appreciation, and to be the recipient of an orchid. I remember that Daunie Jean Nettles, who had been on the Baptist Record staff, nominated the editor, Dr. A. L. Goodrich, and he was chosen.

That program was discontinued long ago, but it occurs to me that I could begin my own "Orchids to You" endeavor — not to send an actual orchid every day (I could not afford that) — but to choose someone every day to whom I'd express appreciation by note or phone call or conversation.

Thursday, May 5, 1988

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The Royal Orchid Sheraton in Bangkok is located on the banks of the Chao Phraya River, River of Kings.



The view from the 24th floor of the Royal Orchid Hotel in Bangkok encompasses a bend of the Chao Phraya River and many temples and spires in the city beyond it.



## Book reviews

**NO REGARD BEAUREGARD AND THE GOLDEN RULE:** by Melissa E. Odom; illustrated by James Rice; Pelican Publishing Co., New Gretna, La.; 32 pages; \$10.95.

This is a book designed for children and written for children. It is a big book, generously illustrated, and using big type. It is written in poetry style and is presented in such a way as to be interesting to children. It tells the story of a little boy who thinks only of himself until he hears the Golden Rule at Sunday School and begins to think of others.

Mrs. Odom has written another book for children, *A medal for Murrey*. She is the wife of Davis Odom, pastor of Crossgates Baptist Church, Brandon. She works as a counselor at the Rankin Women's Correctional facility. Children would enjoy this book and profit from it. — DTM

**THE DAY JESUS CAME TO OUR TOWN** by Richard Fehr (William Mulvey, Inc., 201 pp., \$14.95) In today's world, is it really possible to live life as Jesus would live it? In this book, a heroic minister, Willard Merrill, and some of his congregation take on the challenge of trying to live in their modern, midwest city exactly as they believe Jesus would live, faced with the same daily questions they face. These followers of Jesus find ridicule and scorn all along the way. Suspense builds. Is ruin going to overtake them, just because they want to be completely honest in their businesses? This sequel to the classic work by

Charles Sheldon, *In His Steps*, as Sheldon's grandson said, "is a worthy updating of his book . . ." It could make a difference in the life of many a one who reads and heeds it. — AWM

**ILLUSTRATED SERMONS FOR SPECIAL OCCASIONS:** by J. B. Fowler; Broadman Press; Nashville; 126 pages;

This is the latest of Fowler's books using interesting illustrations to make more listenable sermons. This book covers such special occasions as New Year's Day, Good Friday, Easter, Mother's Day, Christian Home Sunday, Memorial Day, Father's Day, Independence Day, Missions Sunday, Youth Day, Children's Sunday, Sunday School Evangelism Sunday, Labor Day, Stewardship Sunday, Communion Sunday, Thanksgiving, Baptismal Sunday, Senior Adult Day, and Christmas.

His other books have been *Living Illustrations* and *Illustrated Sermon Outlines*.

Fowler is editor of the Baptist New Mexican, the state paper for New Mexico. Before assuming that position he was pastor of First Church, McComb, Miss. He also spent 20 years as a pastor in West Texas.

As is the case with all of Fowler's material, this book is well researched and well written. His illustrations are very well chosen and fit the sermon material very well. It is a book that would prove to be very useful. —DTM



Rawiwan Thumchai, left, and her daughter, Rosama Thumchai, former residents of Jackson, visit the Royal Orchid Hotel. (They now live in Bangkok.)

## HMB endorses 28 chaplains for 'greatest mission field'

By Mark Wingfield

CONYERS, Ga. (BP) — The Southern Baptist Home Mission Board endorsed 28 chaplains April 24 for work in what one called "the greatest mission field in America."

Those participating in the service at Trinity Church here brought the number of chaplains endorsed by the Home Mission Board to 1,903. The chaplains work across the United States and in 13 foreign countries, in military, hospital, institutional, and industrial settings.

Gil Stricklin, a business and industrial chaplain who heads "Marketplace Ministries" in Dallas, told the congregation Americans spend 60 percent of their waking hours in the workplace. "I believe the greatest mission field in America is the place you'll get up and go to in the morning," he said.

Stricklin told about the struggle he

and his wife went through in deciding to give up a secure career with the Baptist General Convention of Texas evangelism division to begin a chaplaincy ministry. "It took three long years until we could launch out on faith," he said.

Stricklin illustrated how God has blessed his ministry with the story of a young man he met in the hospital waiting room one night. The man sat in a dark corner sobbing while doctors tried to revive his infant son.

The family had no church or pastor, Stricklin found. Several days later he conducted the funeral for the child. But the sorrow of that first encounter began a ministry that changed the family's life.

Two years later he conducted the funeral of the man's wife, who died of cancer. The changed lives were obvious at the second funeral, he said.

"The whole difference was Jesus Christ."

David Park, chaplain at Maxwell Air Force Base in Alabama, told about his own experience "helping people come to grips with their own mortality" after the bombing of the Marine barracks in Beirut in 1983.

Park said in answering God's call to the military chaplaincy, he first had to overcome the misconception that chaplains have to compromise their faith and are not free to preach the gospel.

Gerald Palmer, vice president of the Home Mission Board's missions section, challenged the chaplains to serve Christ by serving others.

The Home Mission Board does not appoint chaplains as missionaries or pay their salaries, but instead "endorses" them to the employing agencies.

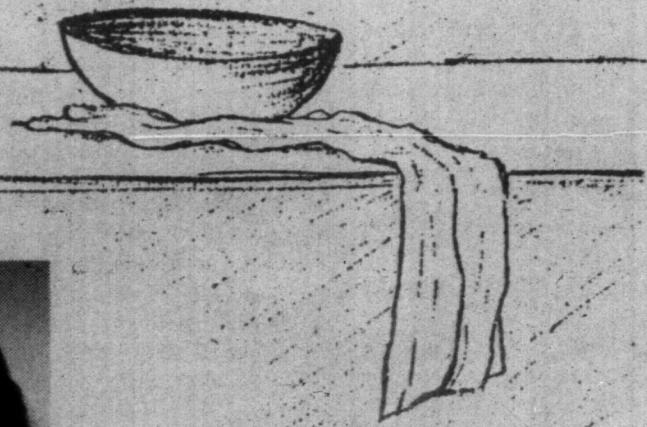
Mark Wingfield writes for the HMB.



# Baptist Student Union

## 1988 student missionaries

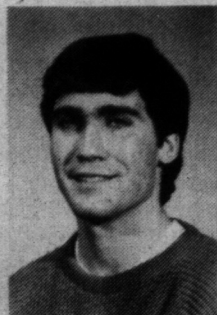
*"Make me a servant"*



ANNA GREEN  
Ole Miss  
New York



MELANIE BUNTYN  
Ole Miss  
Hungary



MATT WILLIAMS  
MC  
Hungary



JEFF HILLMAN  
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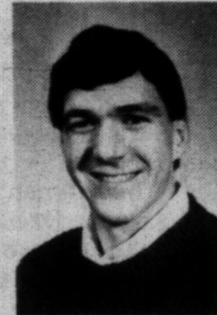
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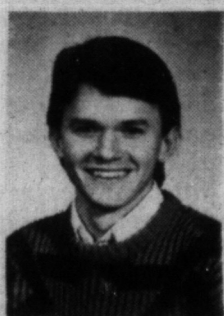
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# Youths need constructive help in dealing with sexuality

By Linda Lawson

NASHVILLE (BP) — Helping youths come to terms with their sexuality in helpful, constructive, biblical ways is one of the major challenges facing youth ministers.

Sexuality and dating were two topics addressed during sessions of the Youth Ministry National Conference 3 held in late April in Nashville and sponsored by the Southern Baptist Sunday School Board, Home Mission Board, Woman's Missionary Union, and Brotherhood Commission.

"We have to address thoughts and values, not simply behavior," said Larry Baker, executive director of the Southern Baptist Christian Life Commission, in a session on dealing with sexual land mines for youth. He cited teen-age pregnancy, abortion, AIDS, homosexuality, and sexual abuse among the critical issues with which youth must grapple.

"As you deal with matters related to human sexuality and sexual behavior of youth, there must be teamwork that includes, as much as is humanly possible, the parents," said Baker.

Because of the burgeoning problems in society, he said churches

must begin addressing issues related to sexuality with children.

"Then when they (children) become youth they already have had trustworthy, caring people dealing with them sensitively about their sexuality," Baker said.

He urged youth ministers to approach sexuality issues in the context of a comprehensive program that includes help with self-esteem, values, critical thinking, decision-making, spiritual disciplines, and providing

*"They want to be loved so badly they will go out with anybody."*

positive role models of healthy sexuality.

In another session on dating and love, Karen Dockrey said a primary goal for youth workers should be to help youth be intentional in their dating and realize they have choices to make.

"One of the biggest heartaches I have in working with youth is when they just let dating happen to them," said Dockrey, author of a book on

dating and a worker with youth at Bluegrass Church, Hendersonville, Tenn.

"They want to be loved so badly that they will go out with anybody."

She said youths must understand choices about persons to date should be influenced by their relationship with Jesus Christ. "Guide youth to understand why God's rules make sense," she urged.

She suggested youth ministers should recognize teen-agers' need for closeness and plan activities that help them grow closer to each other and to God. Also, she warned ministers not to add to pressures on youth by planning lots of activities for couples.

Youth workers should offer love and affirmation, model good relationships, allow youths to relate to them, and listen as they talk about love, helping them to draw their own conclusions, said Dockrey.

"Over and over let youth know God created sexuality as a good gift," she urged. "When we follow his plan, life is great. When we don't, we experience frustration and failure."

Linda Lawson writes for the Sunday School Board.

## Illinois man lives with AIDS

By Bill Webb

ALTON, Ill. (BP) — Stanley Webb is living with AIDS.

The 33-year-old Alton man has made a new start in his life, a life he knows could end in a matter of weeks or months.

Webb, who contracted Acquired Immune Deficiency Syndrome in the most common way — by homosexual contact — walked away from a lifestyle that included homosexual behavior and alcohol and tobacco addiction.

He has recommitted himself to Christ and now is a member of Curdie Heights Church here. In an interview at the home of his parents where he lives as he undergoes treatment for AIDS-related throat and skin cancer, Webb accepted responsibility for his condition.

"This illness would not have affected me at all if I had not put myself in a high risk group," he admitted. "I was not living for the Lord. That was a major factor in what was going on, although I do not believe God put this on me as a plague," he added, propping his feet to control swelling.

Webb began feeling ill in late 1985 and was diagnosed as a carrier of the AIDS virus in mid-1986.

"In all those years I ran from the Lord, I always ran to him when I needed him," he said. "This time I didn't. I tried to cut down on everything — drinking, cigarettes, night life.

"I thought, 'If I take care of myself, everything will be OK,'" he said.

That plan failed.

Early 1987 brought a throat infection and excruciating pain — and spiritual conviction.

"The first part of February I was under such conviction," he said.

"Sure, I was frightened because I was trying to go through that thing alone. I was on death row and clasp-hold of nothing.

"I wanted to give in and couldn't, so I called my mom into the room," he remembered. "I said, 'Would you hold me?' And she did. It was like the Spirit of the Lord around us in that room. She looked down and said, 'Are you ready to pray now?' We cried and prayed.

"If I am restored tomorrow, that's just the icing on the cake," he said. "If I have cancer the rest of my life, I'm still going to walk with the Lord."

An outgoing, optimistic spirit replaced the bitterness in his life. He began to reorder his priorities.

He made an emphatic break with his homosexual lifestyle. He denounced homosexuality — and did so nationally in a television appearance on the "700 Club" — and as a result is shunned by most of his old friends.

Today he has contact with only four of perhaps 400 friends from what he calls his "old life." To those few, "I've become the AIDS answer man," he said, smiling.

"I was not born a homosexual by any means," he said. "It was a choice I made due to environment and exposure. I gave in and followed the lifestyle of free will. God did not make homosexuals this way."

Webb witnesses to his faith in Christ to those who will listen.

"I don't cherish this illness," he said, "but through this illness the Lord has been able to use me in planting seeds."

He makes friends in the lobby while he is waiting for cancer treatments. He places gospel tracts in the magazines in the doctor's office.

A friend has accepted Christ and turned away from a homosexual lifestyle.

Webb had to overcome nerve damage in his fingers to develop a "card ministry, writing to shut-ins of our church" and other churches, he said. "I feel impressed with a calling to minister to lonely people.

"Sometimes I have to say to myself, 'Look, AIDS is not your master,'" he admitted. "I won't let AIDS stand in the way of serving the Lord." Webb hasn't had to struggle alone with AIDS.

His parents prayed for him through the years and waited for their prodigal to come home. When he returned, they accepted him unconditionally. Fellow church members and other Christians have been "loving and caring," he said.

"People talk about a hedge of protection and for me those are Christian friends I've been surrounded with."

Webb is quick to thank God for progress with his treatments.

"When I credit God, I've never had a doctor disagree," he said.

Bill Webb edits the Illinois Baptist newspaper.



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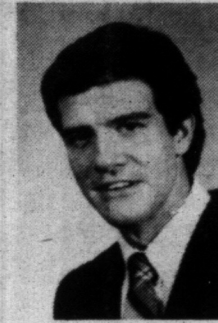
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## 1st, Amory, will celebrate its 100th birthday

First Church, Amory, will hold its centennial celebration May 14 and 15. Guest speaker for the Saturday preaching service at 7 p.m. will be Jim R. Futral, pastor, Broadmoor Church, Jackson, and president, Mississippi Baptist Convention. A reception will follow the service.

Speakers for Sunday will be Joseph N. Causey at the Sunday School hour of 9:30 a.m. and Larry W. Kennedy, pastor, First Church, Laurel, for the 10:45 a.m. worship service.

After the informal lunch and time of fellowship, an afternoon service at 1:30 will feature the guest speaker, Dan A. Morton.

Lunch will be provided by the church members.

## Marriage enrichment retreats are scheduled

Two Marriage Enrichment Retreats are being scheduled by Family Ministry for August 5 and 6. One will be conducted at Lake Tiak O'Khata, Louisville, by Ron Mumbower, First Church, Jackson and the other at Admiral Benbow Inn in Jackson led by Carl Dickerson, Magnolia Avenue, Laurel.

The cost is \$75.00 per couple, including room and meals with 20 scholarships available for pastor-couples to reduce the cost to \$40.00. A limited number of those who participate in these retreats will be invited to become leader couples and be

offered a second retreat experience at Gulfshore August 26-27 for only the cost of their meals.

The Tiak-O'Khata retreat will begin at supper on Friday and close after lunch on Saturday. The Admiral Benbow retreat will begin at 7 p.m. (after supper), and close after lunch on Saturday. Space is limited in both retreats and reservations will be accepted on first received basis.

A registration fee of \$20.00 non-refundable after July 1, should be mailed to Family Ministry, P. O. Box 530, Jackson, MS 39205.

## Missionary news

Victor B. Murray, father of David Murray, missionary to French Language Fellowship, died March 31 in McComb, Miss. Missionary Murray was born in Moss Point, Miss. His wife is the former Barbara Magee of Louisiana. They may be addressed at 15, rue de L'Onyx, 37300 Joue-les-Tours, France.

Asbury and Hope Martin, missionaries to Argentina, are the parents of Allison Leigh, born March 27. They may be addressed at Bolanos 141, 1407 Buenos Aires, Argentina. He was born in Columbia, S.C., and considers Cleveland, Miss., his hometown. She is the former Hope Clements of Corinth, Miss.

Debi Smith, journeyman to Argentina, has completed her two-year term of service as an elementary teacher in Buenos Aires and returned to the States (address: P. O. Box 15062, Hattiesburg, Miss. 39401), her hometown.

Glenn Brister, journeyman to South Africa, has arrived on the field to begin his two-year term of service as a media department production director (address: P. O. Box 1759, Edendale 1610, Republic of South Africa). He is a native of McComb, and a graduate of University of Southern Mississippi.

## Arcola Church will celebrate 100th

The Arcola Church, Arcola, Washington County Association, will celebrate its centennial, Sept. 11.

The Centennial and Church History Committee request information about church history and former pastors.

All former members are asked to

send present addresses to the committee.

Write or phone Eugene Wigley, pastor, Rt. 2 Box 2, Rolling Fork, MS 39159, 601-873-6345 or Mrs. Louise Massey Box 59, Arcola, MS 38722, 601-827-2667.

## Mississippi Baptist activities

- |           |  |
|-----------|--|
| May 8     | Mother's Day   |
| May 8-    |  |
| June 19   | Christian Home Emphases (Fam. Min.-CT Emphasis)  |
| May 9     | Congregational Worship Workshop; Associational Office, Greenville; 8:30 a.m.-4 p.m. (CAPM) |
| May 10    | Congregational Worship Workshop; FBC, Pontotoc; 8:30 a.m.-4 p.m. (CAPM)                    |
| May 11    | Congregational Worship Workshop; FBC, Laurel; 8:30 a.m.-4 p.m. (CAPM)                      |
| May 12-14 | R & R Retreat; Lake Tiak-O'Khata, Louisville; 4 p.m., 12th-1 p.m. 14th (CM)                |
| May 13-14 | Special Ministry Retreat; Camp Garaywa; 3 p.m., 13th-3 p.m., 14th (SS)                     |

## Staff changes

Frank Nix, minister of music/youth at Bay Springs Church, has accepted the call to become minister of music/youth at Roseland Park Church, Picayune, effective May 1. Nix is a native of Meridian and holds degrees from Clarke College and Mississippi College. He and his wife, Angel, have one daughter, Kimberly. James Spencer, pastor.



Nix  
Kimberly. James Spencer, pastor.

Arlis F. Grice has accepted the call of Goodyear Church, Picayune as pastor, effective May 1. Grice served this church as pastor during the period of 1963-1973. He formerly, was pastor of Balmoral Church, Memphis.



Grice

Talmadge (Talley) Rayborn has been called as pastor of Riverside Church, Espy Drive, Long Beach. He began as interim there in March of this year. Rayborn lives at 102 Whispering Pines, Waveland, MS 30576.

Sid Taylor has resigned the pastorate of Success Church, Gulf Coast, to accept the call to Temple Church, Forest. Aaron Foy is serving as interim pastor at Success.

## Homecomings

First, Lambert: May 22; organized in 1908, the church has occupied the present site since 1919; Chaplain Cpt. A. M. "Sonny" Moore, Clarksville, Tenn., guest speaker; Deborah Thomas, minister of music and youth, First Lambert, music; Connie Sartor, pianist and Michelle Corbin, organist; special music by Deborah Thomas, Barbara Swindoll Fortner, and the Lambert Quartet made up of Annette Caffey, Jowanna Mitchell, Charles Embry, and Don Respass; Sunday School, 9:45 a.m.; worship, 11 a.m.; lunch served on the church grounds at noon; J. Courtney Selvy, pastor.

## Revival results

Kreole Avenue, Moss Point: April 17-21; Donnie Guy, Biloxi, evangelist; 26 professions of faith; Arthur Middleton, pastor.

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# Doctrines, detour dominate SBC Bible Conference

(Continued from page 3)  
described in the Bible's book of Genesis actually occurred in time and space, although their locations, dates, and "visual aspects" are veiled from modern readers.

Interpreters should attempt to understand the poetic nature of biblical writings, he urged: "We want the prose of the Bible to be unimaginative facts, because that's what we're used to. Our scientific mindset predisposes us to assume that any account of the natural order must be written to answer our scientific questions about it."

Three other inerrantist biblical scholars also provided insights into interpreting the Bible:

— Robert Johnson, dean of North Park College and Seminary in Chicago, said: "The church needs to speak in a language more attuned to where modern men and women live. If mission is our goal, communication must begin with where people are."

Most successful evangelism has interpreted basic biblical themes in modern terms, he said.

— Walter Kaiser, dean at Trinity Evangelical Divinity School in Deerfield, Ill., drew a distinction between the meaning and significance of Old Testament passages. Meaning is determined by the author's intention, and significance involves the reader's perspective, he said.

Failure to interpret the Bible in light of both the author's intention and modern culture will result in "the loss of meaning in the house of God," he noted.

— Grant Osborne, professor at Trinity, added interpretation is incomplete until put in a modern context. Consequently, an interpreter must understand both modern and ancient culture.

"The New Testament author shared certain assumptions with his readers, and the interpreter needs to discover these underlying 'givens' in order to

understand the text properly," he said. On the modern side, "every exegetical (interpretive) decision has political ramifications" in the Southern Baptist controversy, and the ramifications should be classified as tolerable or intolerable only on the basis of whether they are "cardinal doctrines," he added.

Attendance at the conference was less than one-third of the 1,000 participants in the 1987 inerrancy conference.

The seminary presidents "don't think this indicates a lack of interest or a bad crowd," said Russell Dilday of Southwestern Seminary in Fort Worth, Texas. However, the absence of leaders of the moderate and conservative factions in the controversy "almost implies to me that theology is not the issue."

Marv Knox is BP feature editor. Also contributing to this story were Linda Lawson, Norman Jameson and Mark Wingfield.

## Carey will offer early college credit

High school juniors who qualify can earn college credit early through the Free Throw program at William Carey College. The program allows participants to earn college credit during the summer prior to their senior year in high school. Those who qualify and wish to do so may elect to by-pass their senior year and enroll as a college freshman that fall.

To be eligible for the program a student must have completed the eleventh grade with an overall high school average of B or better, score at least 18 on the ACT, and have the recommendation of the high school counselor.

Free Throw students may take 12 hours of college credit on the William Carey College campus in Hattiesburg over two five-week summer terms, or 9 hours of credit on the Coast Campus over one ten-week term. Tuition is free but students are required to live on campus and pay the cost of room and board unless they live within commuting distance of the campus. Students must also pay for books and any private instruction.

If the Free Throw participant returns to high school and then enrolls at Carey as a freshman all Free Throw credits will be added to his academic record at the end of the freshman year. Free Throw students who elect to enroll at another college may choose to have part or all of their Free Throw credit recorded and transferred. Transferred credit must then be paid for at the tuition and fee rates in effect at the time of transfer.

William Carey College is fully accredited by the Southern Association of Colleges and Schools.

Application for admission to the Free Throw program or any other academic program at William Carey should be made directly to the Office of Admissions, William Carey College, Hattiesburg, MS 39401. Information is also available by calling (601) 582-6103.

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Offer not valid in California.

## T. B. Maston, Christian ethics pioneer, dies at age 90

FORT WORTH, Texas (BP) — T. B. Maston, the "conscience of Southern Baptists" and a pioneer in Christian ethics, died May 1 at the age of 90.

Maston was professor emeritus of Christian ethics at Southwestern Seminary in Fort Worth, Texas, where he taught for 41 years, from 1922 to 1963.

During his tenure at Southwestern, Maston led the racial desegregation movement among Southern Baptists, writing about the subject as early as 1927. He published two books in 1959 that urged Baptists to integrate.

Maston also was a pioneer in the study of Christian ethics among Southern Baptists and wrote 23 books on that subject as well as Christian development. His two most recent books were published in 1987.

In 1943 he established the development of Christian social ethics at Southwestern. He also was responsible for developing of the Christian Life

Commission of the Baptist General Convention of Texas.

Maston continued his role among Southern Baptists up to the time of his death, writing a series of articles about ordination as recently as last year.

Maston was a popular speaker for several years at missionary orientations for the Southern Baptist Foreign Mission Board and traveled to more than 25 countries on 17 occasions speaking to missionaries.

Maston was born Nov. 26, 1897, in Jefferson County, Tenn. He was a graduate of Carson-Newman College in Jefferson City, Tenn.; Southwestern; Texas Christian University in Fort Worth; and Yale University in New Haven, Conn.

He married Essie Mae McDonald June 11, 1921, and they had two sons, Thomas McDonald, who died last November, and Harold Eugene of New York.

For 61 years, the Mastons cared for their eldest son, Tom, who was born with cerebral palsy.

He is survived by his wife and son, Harold, who is a professor at New York University.

Funeral services for Maston were May 4 at Gambrell Street Church, Fort Worth, where he was a member for more than 65 years.



Maston

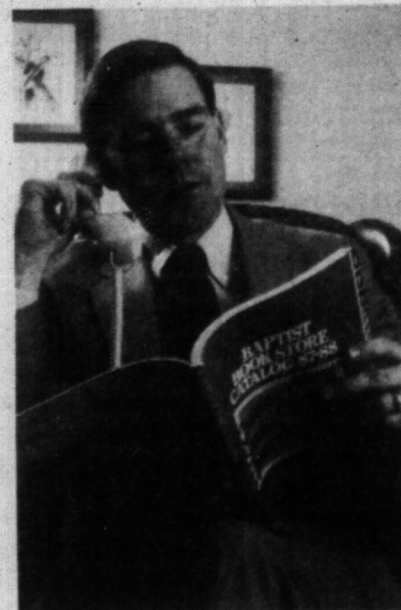
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## Russian Christians seek more Bibles

MOSCOW, U.S.S.R. (EP) — Christians in the Soviet Union have made another substantial requests for Bibles in recent weeks, according to the American Bible Society.

Metropolitan Filaret, head of the Diocese of Minsk, and Byelorussia of the Russian Orthodox church, have requested that 100,000 Ukrainian Bibles be sent for members of their combined congregations. There are 425 congregations in all.

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## Devotional

## Foundations of a Christian Marriage

By Frank H. Thomas, Jr.  
Ephesians 5:21



Thomas

May is traditionally given to an emphasis upon the Christian home in our Southern Baptist life. For this reason, I have chosen to share a few words about marriage from a Christian standpoint. Today many marriages are in serious trouble. Relationships are strained or broken. One way in which we can provide help for our families is to remind ourselves of foundations for a Christian marriage. We find two of these foundations in Ephesians 5:21. The Apostle Paul urges his readers to be subject to one another out of reverence for Christ. The first foundation block is Christ Himself. If we are to have sturdy and strong marriages, the strongest foundation which I can suggest is faith and trust and clinging to Jesus Christ. He is the Way, the Truth, and the Life. When a husband and a wife follow his ways, they will find guidance to being successful husbands and wives, and they will find effective guidance in relating to their children.

Where there is no reverence for Christ or his principles, there likely will be inadequate respect for the spiritual foundation and life of the marriage. This is not always true, but frequently true. If you would build a strong Christian marriage, find a spouse who is a Christian. Be sure that you yourself are a professing Christian and are following the Lord Jesus Christ. When you and your spouse are walking together in unity with him, then your marriage will have a chance to be strong.

The second foundation is mutual respect. This word from Paul to the Ephesians Christians nearly 2,000 years ago was revolutionary in its impact. Men and women were not given equal respect in those days. Their society was very much a male-dominated society. Women counted for very little. For Paul to suggest that husbands and wives be subject to one another was indeed a new concept. Today it can still be a revolutionary concept in what it can do to strengthen marriage. Husbands and wives need to have respect for one another. This includes respect for mental ability, feelings, goals and dreams, as well as willingness to be subject to one another. We cannot willingly subject ourselves to someone we do not respect.

We are able adequately and properly to respect one another only in Christ who teaches us the true value of human persons. Christ so loved the world that he gave his life for it. This means that he gave himself for you and me — persons. If persons are important enough for Christ to die, then they are important enough for us to take seriously. Only as true Christians can we adequately respect one another enough to submit and subject ourselves to one another.

In a marriage where mutual respect is practiced, husbands and wives do not play the power game of insisting upon rights and prerogatives. They do not look to themselves first but to each other's welfare. When husband and wife are preferring one another and deferring and submitting to one another voluntarily, the foundation is there for a successful and happy marriage. Is your marriage founded upon Jesus Christ, the Savior and Lord? Husband or wife, do you respect your spouse enough willingly to submit yourself to him or to her? It doesn't go one way, but it goes both ways.

Frank H. Thomas, Jr. is pastor, Alta Woods Church, Jackson.

## Workshop will teach skills of interacting with dying

"The Dying Patient As A Person," a workshop designed to provide an educational opportunity through which professional or lay persons may improve their skills in interacting with dying people and their families, is scheduled for Wednesday, May 11, from 8:30 a.m. to 4:15 p.m. at the Sheraton Regency in Jackson.

The speaker for this workshop spon-

sored by Mississippi Baptist Medical Center is Joy K. Ufema, who is nationally recognized for her involvement with dying patients and their families. She is the clinical nurse specialist for death and dying at the North Charles Hospital in Baltimore, Md. The fee is \$65. To register or receive more information call 968-1712.

## Revival dates

State Blvd., Meridian: May 18-22; sponsored by senior adults; Gordon Sansing, preaching; Everett Sollie, Leeds, Ala., music; William F. Evans, pastor; services, 7 p.m.; fellowship following each service.

Collins, Collins: May 8-13; Don Dobson, pastor, Collins, Collins; services, Sunday, 11 a.m. and 7 p.m.; Mon.-Fri.

7 a.m. and 7 p.m., coffee and do-nuts served following morning services; Cliff-Estes, evangelist; James Hayes, music evangelist.

Lizana, Gulfport: May 8-11; Donnie Guy, evangelist; Ernie D. Chaffin, First, Lumberton, music; services, 11 a.m. Sunday and 7 p.m. nightly. Gerald H. Walker, pastor.



## Students preview Clarke

Eddie Ruddick and Mrs. Sue Ford greet visiting students in Sanders Memorial Library to Preview Day held recently on the Clarke College campus.

High schools represented at this special day were: Meridian; Bay Springs; Alter-native, Jackson, Murrah, Jackson; Bob Jones, Madison, Al; Sparkman High School, Huntsville, Al; Sebastopol; Hickory; and Newton County Academy.

Visiting students toured the campus; attended skits performed by the Clarke College Drama Club, performance by the Clarke Singers, and an alumni baseball game.

## capsules

### Texans start church in Oregon

LAKE OSWEGO, Ore. (BP) — More than 500 Texans started an Oregon church — over the phone.

The Texas crew from Garland made 43,000 long distance calls to see if residents here were interested in Westview Baptist Church, which was to open in their community south of Portland. The telephone blitz drew 160 Oregonians to Westview's first service in a high school cafeteria.

### Won't join union

WASHINGTON (BP) — A Seattle woman who refused to join a union on religious grounds won legal vindication when the U.S. Supreme Court in mid-April let stand lower rulings upholding her right of refusal under a civil rights law.

Thomasine Nichols, an employee of the Boeing Co. who attends a Pentecostal church, refused to join the local branch of the International Association of Machinists and Aerospace Workers because of her interpretation of a passage in the gospel of Matthew. The passage, Matt. 20:1-16, is the account of Jesus' parable of laborers in a vineyard who received equal compensation despite working unequal hours.

ble while chained 23 hours a day, not being allowed to see the light of day, and being denied water for long stretches of time, as well as other trials. "The one who gave me a Bible did me a blessed service," he said. "I prayed every day. I learned the Psalms in English by heart. The fact of being able to read the Bible kept me sane. And I am sure that it was God who set me free."

### Presbyterian named president at U. of Richmond

RICHMOND, Va. (BP) — Richard L. Morrill, president of Centre College in Danville, Ky., has been elected president of the University of Richmond here.

Morrill, a Presbyterian, is only the second non-Baptist president at the university since it was founded in 1830 by Virginia Baptists.

He succeeds Samuel A. Banks, UR's first non-Baptist president, who retired because of health problems in July 1987 after nearly nine months on the job.

Morrill has been president of Centre College, a highly selective, small liberal arts college, since 1982. Previously, he was president of Salem College in Winston-Salem, N.C., from 1979-82.

## Wife of retired MC prof dies

Mrs. Ernest R. (Mattie) Pinson, 86, a homemaker, died of respiratory failure April 24 at Hinds General Hospital, Jackson. She was the wife of Ernest R. Pinson of Clinton, a retired pastor and former professor at Mississippi College and Clarke College.

Services were April 27 at Morrison Heights Church, Clinton with burial in Lakewood Memorial Park.

Mrs. Pinson, a native of Robertson County, Tenn., and former resident of Newton, had lived in Clinton for 35 years. She was a charter member of Morrison Heights Baptist Church.

Survivors include husband; son, Ernest R. Pinson Jr. of Jackson, Tenn.; daughters, Mildred P. Holmes of Indianola and Lois Pinson of Escondido, Calif.; two brothers; one sister; eight grandchildren; and eight great-grandchildren.

Memorial may be made to Mississippi College Ministerial Wives Fund.

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## Hostage in Lebanon given a Bible

BEIRUT, Lebanon (EP) — Roger Anque, a Frenchman held hostage in Lebanon for nearly a year, reports that during his captivity he was given a copy of the Bible in English by one of his captors, and that it kept him from losing his sanity. Although he was not a believer before his capture, he held fast to the comfort of the Bi-

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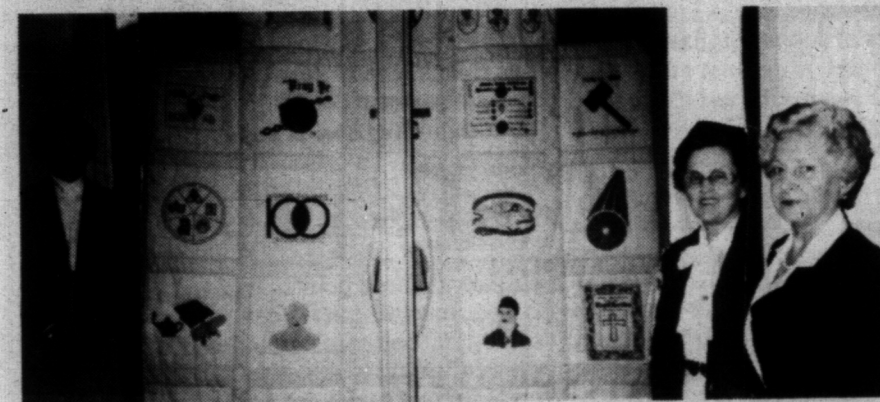
# Just for the Record



Acteens of Bethlehem Church in Forkville received the level of queen in the Studiact program. The recognition service was held March 28. The theme of the program was, "People Need the Lord." Pictured, from left, are Cynthia Martin, leader, Karen Nutt, Brenda George, Michelle Craig, Missy Griffin, and Sandra George, leader.



Big Creek Church, Clara, recently recognized its GAs with achievement badges for steps they had earned this year. Out of 12 girls enrolled 10 received badges. Pictured are Rachel Cochran, Deaine Reid, Rexana Ferguson, Vanessa Adams, Sierra Beard, Brandye Shows, Renee Cochran, Jennifer Mason, Marie Adams, and Sabrina Williams. On Wednesday night following the recognition service, the GAs held their annual Mother-Daughter Tea, the theme was "Happy Birthday WMU." The girls had their mothers, the WMU ladies of the Church, and Mrs. Vivian Taylor as their guest. They presented a skit on "How Old is GA." Leaders of the group are, Louise James, Sue Mills, and Lori Mills.



First Church, Clinton's Woman's Missionary Union has completed a centennial quilt. It was designed in counted cross stitch by Carla Albritton, with 30 squares and border. Pictured with the quilt, left to right, are Mrs. Opie Ellis, WMU director; Mrs. Bert Thompson, quilters chairman; Mrs. Cohen Robertson, centennial chairman. Baptist Women and interested friends participated; the quilt is being displayed in the church library. Bill Baker is pastor.



Highland Church, Laurel, held a RA Walkathon for Home Missions at DeSoto National Forest, March 5. The 31 participants walked 10 miles and received \$332.50 by the church members pledges.

Oak Grove Church, seven miles southeast of Noxapater, (Winston) will have memorial services, May 8, 11 a.m. W. A. McPheeters, pastor of Oak Grove for 12 years will bring the message. Dinner will be served at the church.

Concord Church, Calhoun County, organized in August, 1940, will observe its 148th year on May 15. The day will be spent in singing in the Sacred Harp Book and also the New Work Book.

GAs of Lincoln Association recently attended a GA-Pastor Centennial Banquet at First Church, Brookhaven. The banquet was highlighted by presentation of valentines by GAs to their pastors.

Mrs. Genevery D. Zachary, former Mississippian, recently received her 35-year perfect attendance pin from James Simeon, pastor of First Baptist Church of Homer, La. She lives at Homer. Mrs. Zachary has not missed Sunday School, Sunday worship, Church Training, night worship, WMU, or Wednesday night prayer meetings in 35 years. According to the Public Relations Committee of the Southern Baptist Convention, this is the only such known record in the SBC. Mrs. Zachary has attended services in 26 states and Puerto Rico.

DALLAS — Donald G. Burton, an Annuity Board marketing manager who served Southern Baptist retirement and insurance plan members in Mississippi, died of coronary heart disease April 28. He was 58.

A musical concert will be led by Pete Bates at Terry Road Church, Jackson, May 8 at 7 p.m. Bates has attended Mississippi College, and New Orleans Seminary and has served in churches both in Louisiana, and Mississippi in the music capacity. Terry Road Church is a new church located at 5751 Terry Rd. (north of Byram). Henry Bennett is pastor.

ASHEVILLE, N.C. (BP) — Ray E. Roberts, 72, retired executive secretary of the Baptist State Convention of Ohio and former second vice president of the Southern Baptist Convention, died April 25 in an Asheville, N.C., hospital.

Roberts apparently suffered a heart attack.

## Future lies . . .

(Continued from page 2)

minating three of his own friends.

He said that we have had the procedures for handling such problems over the years and have done so.

What must be noted, however, is that a Baptist Press story concerning a meeting of the trustees of Midwestern Seminary indicates that when the differing groups had an occasion to get acquainted with each other, they found they could work together.

Perhaps this is where hope for healing will begin. There is, however, a great body of Southern Baptists who are not in either group. At this point, they may feel left out. Somehow our future lies with all of us, not with a faction on either side of the controversy.

## Correction

Inadvertently, in the BAPTIST RECORD issue of April 21, the headings for the Life and Work and the Uniform Sunday School Lessons series were switched. We hope this did not cause undue confusion.

## April gifts go over 1½ million

Gifts given by Mississippi Baptist churches through the Cooperative Program in April totaled \$1,616,314, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board.

The April giving, added to that given in the first three months of the year, total \$6,317,025, which places Mississippi Baptist giving to their unified budget plan squarely on target for the first third of the year.

The total 1988 budget is \$18,915,000. On a pro rata basis, the total income in four months is \$12,025 over budget, or just 0.19 percent.

Comparing the gifts of 1988 to those of 1987, there was an increase of \$83,898, or 1.35 percent for the first four months of each year.

## Congregation sees murder and suicide

FRESNO, Calif. (BP) — Apparently upset over a troubled marriage, a Hmong man walked into a Sunday afternoon worship service April 24 at Baptist Temple in Fresno, Calif., and shot his wife and 3-year-old daughter before an astonished congregation.

Pong Lor, believed to be about 45, then turned the .38-caliber revolver on himself as worshippers frantically sought refuge on the floor.

Lor and his 38-year-old wife, Ma Lee, were both dead when police and medics arrived. The daughter died later in a Fresno hospital.

Lonnie Chavez, California Baptist language missions director, was the guest speaker for Hmong, mission sponsored by Baptist Temple which holds services at 3 p.m. Sundays.

Five other children are in the family, ranging in age from 11 years to 11 months. They were not in the auditorium at the time of the shooting, Chavez said, but relatives of the husband said he probably came to the church intent on killing the entire family.

Although the motive behind the shooting was still unclear, police theorized the couple had been having marital problems, and reportedly the woman had asked the man to leave the house. Witnesses later told the police the man had been evicted from the home for about two weeks.

Fresno County juvenile authorities reportedly have placed the surviving children with a cousin who was at the service. The wife and children were regular attenders at the mission, while the gunman attended sporadically.

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# Relating to others and entering the kingdom: the narrow way

By Gayle Alexander  
Matthew 7:1-29

Jesus continues to show by way of illustration that he did not come to destroy the law but to fulfill it. The first illustration is that of judging. For men to judge means that men only condemn others with no effort to save or act redemptively toward them. God alone can adequately judge actions and motives. The splinter and the log (floor beam) is an exaggerated illustration to show the ludicrous position of one who would presume to judge others. One cannot escape being judged by becoming judge, but on the contrary, makes certain the fact of his own judgment.

To judge another is to bring the judgment of God upon one's self. Such a person who condemns in others what he justifies within himself is labeled a hypocrite. Sincerity means one brings himself under the judgment first. Moreover, Jesus is not saying that the speck should be left in the brother's eye. The believer is still responsible to make moral distinctions

## BIBLE BOOK

in seeking to minister to another. The illustration is that of not casting pearls before dogs and swine. These are those who are unwilling, or unable, to distinguish between what is holy and what is not.

How is a brother to relate to these twin responsibilities of removing the speck from his brother's eye while avoiding the beam in his own eye, and at the same time having the discernment not to cast pearls before swine? His discernment can only come from the wisdom of God. So, the believer is encouraged to "ask," "seek," and "knock." These are indications of an openness to God for his guidance, instruction, and gifts for ministry.

It does not follow that one can get anything he wants from God. The asking is for discernment in removing the speck from another's eye. To ask for such discernment is to receive. God will always give what is appropriate. No father would perpetrate deception on his child and give a stone instead of bread, or serpents instead of fish. And God is our Father. To fulfill the law of God in personal relationships, one is to be as concerned about the other person's

good as he is his own. So, rather than judging others one is to treat them as he would like to be treated (7:12).

Discernment is also needed to choose the positive side of each of the following warnings: the easy way (13-14), the false prophets (15-20), profession without obedience (21-23), and building on wrong foundations (24-27). The order of the gate and the way may suggest that the gate is the entrance to the way. The believer's conversion experience introduces him to the life of godliness. However, the gift of salvation does not release one from responsible obedience to God. The narrow way that leads to life is hard. In a wicked world it is a lonely road because the masses follow the broad way that leads to destruction.

Those who enter the narrow way must beware of the false prophets who claim to be guides for believers but practice deception. They are wolves in sheep's clothing. Fruit in the New Testament is never equated with outward works. Hence, the fruit of these false prophets is the doctrines they preach.

The false prophet is one who says but does not do. Profession is never sufficient in itself. It must be validated by doing the will of God. Moreover, the "saying without doing" (21-23)

is not a contrast between saying and doing only. The doing must be the will of God. The false prophets were doing many things but what they were doing was not the will of God. False teachers will be unmasked in the day of judgment. The word for evildoers (23) meant the lawless ones, who claimed now that Christ had come the law was no longer in effect. Not so! The believer must do the will of God.

Furthermore, "hearing without doing" carries a warning (24-27). The one who hears words of Jesus and does them is like one who builds his house on a rock. The one who hears them and does not do them is like a foolish man who builds his house upon the sand. One foundation is sure and the other gives way.

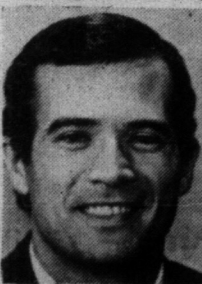
The summary statement of the people being overcome with amazement at the teachings of Christ with such authority is repeated at the end of Matthew's five major discourses (7:28, 11:1, 13:53, 19:1, and 26:1). There is an authority that is from above. No man is as strong as the man who knows that he is right; knows that he speaks the mind of God; and knows that he speaks from the proof of life experiences in the will of God. Jesus knew all three. He spoke with authority.

Gayle Alexander is pastor, First, Tupelo.

# Ups and downs of Christian living: spiritual battlefield

By M. Dean Register

A few years ago I was helping a young man who is now a seminary student. He was having a particularly difficult time trying to live for Christ in an unchristian environment. One day he came into my office and poured out his anxiety.



Register

"Pastor," he asked, "why didn't anybody explain to me that real Christians have real struggles?" He had been led to think that once he became a Christian all of his troubles would cease. No Christian, however, is immune to conflict. Struggles are real and unavoidable no matter your age or circumstances.

The seventh chapter of Romans is the account of a struggle between our sinful nature and our redeemed nature. It paints a picture of the Christian life as a spiritual battlefield on which a war is waged between that which we were and that which we are in Christ. It gives us a personal glimpse into the inner sanctuary

## LIFE AND WORK

of the soul of Paul and his difficulties as a believer and gives us an understanding about our own battle with sin, too.

Analogies are often instructive tools to shape our comprehension so Paul uses an analogy of the death of a spouse to explain our release from the bondage of the law (Rom. 7:1-4). Just as a woman is free to marry again when her husband dies, so a believer is freed from self-justification through rules and regulations when death occurs to the old nature. Paul explains that the law arouses our sinful passions (v. 5) and brings the knowledge of sin (v. 7). The purpose of the law is to reveal, but not to redeem; to demonstrate the peril of iniquity, but not to save from the pit of perdition. The law points out our brokenness, but it is powerless to mend us.

But the law is not our problem — sin is our problem. In the context of Romans 7 the "sin principle" is the issue more than an "act of sin." In other words, it is the mighty force lurking

in the heart of every person that seeks destructive dominance. The sin principle stays with us our whole life. It should sadden us, but not shock us to realize that even great Christians, heroes of the faith, are capable of great sins. Paul admits this in Rom. 7:15 when he says, "I do not know what I am doing. For what I want to do I do not do, but what I hate I do."

Implied in this passage is the fact that no Christian wants to live a life of failure, but neither should a Christian succumb to a mentality that says "Oh, well, everybody sins. So what?" As believers we agree that we want to live above the back waters of evil but there is a gulf between "willing" and "fulfilling." Paul said, "For I have a desire to do what is good, but I cannot carry it out." (Rom. 7:18 NIV) Have you ever done something and found yourself asking, "Why in the world did I do that? We can identify with Paul's confession. The Christian life is arduous. Vigilance is required because the battle against sin is constant. But victory is assured! Paul claims the triumph despite the trauma. He exclaimed,

"What a wretched man that I am! Who will rescue me from the body of death? Thanks be to God — through Jesus Christ our Lord (Rom. 7:24-25a).

Our victory is accomplished through a daily surrender to Christ. He who conquered sin is the only one who can empower us to resist it. In our own strength we cannot overcome the tyranny of sin, but in his strength we are more than conquerors.

A paper factory in England is renowned for a high quality of stationery. The rag content determines the value of the paper that is constantly in demand. The factory advertises itself with a simple logo: "Dirty Rags Transformed." Our glory as Christians is that Jesus Christ took the dirty rags of our self-righteousness and transformed us by the beauty of his grace.

John Newton said it best for all of us. Late in life when struggling with ill health he said: "My memory is nearly gone, but I remember two things: that I am a great sinner, and that Christ is a great Savior."

M. Dean Register is pastor, First, Gulfport.

# God's new covenant — in keeping with God's promise

By Jimmy G. McGee  
Hebrews 9:15-28

Carefully, the book of Hebrews links together in Christ the Old and New Testaments. The word testament is the same as covenant. When



McGee

Jesus died on the cross, he brought into effect the new covenant between God and man. The result of the new covenant is the eternal salvation of all who believe on Jesus. Salvation is the gift of God's grace received by man's faith.

A covenant is a promise. It is usually expressed in an agreement or contract that outlines the provision of blessings and responsibilities of the parties involved. A covenant is established through death. The writer of Hebrews (9:16-17) gives the idea of covenant the meaning of one's last will and testament. A will is made to distribute one's assets after death. It can only go into effect when death occurs. God's covenant with us is made valid through the death of Christ.

The "first covenant" mentioned in Hebrews (8:7, 13; 9:1, 15) is the major covenant of the Old Testament. It encompasses God's relationship with Israel as a people of blessing and is dependent upon the keeping of God's law (the

## UNIFORM

Ten Commandments). The covenant was ratified by animal blood sacrifices (death) and maintained by "ordinances of divine service and a worldly sanctuary" (9:1).

The tabernacle enclosed an outer sanctuary and the Holy of Holies. In the sanctuary the worshippers observed as the priests performed the services of special offerings, general sacrifices, and ritual washings. Into the Holy of Holies the high priest only was allowed to go and only once a year on the Day of Atonement. On the day the high priest offered the blood sacrifice for himself and for the sins of the people. His return from the Holy of Holies signaled that the sacrifice was acceptable to God and the people's sins were again covered.

The repetition of animal sacrifices was essential in maintaining a good relationship with God. They were a constant reminder of their guilt and need for cleansing. The value of the old covenant sacrifice was always dependent upon the promised one-for-all sacrifice of the new covenant in Jesus' blood. It was a "figure" and copy that in itself was of no power to remove sin and cleanse hearts. Hence, Jesus as the mediator of the new covenant, by means of his death, redeems all those who were under

the first covenant.

Believers of the Old Testament period were saved the same as we — by faith in God's grace. Nobody has ever been saved by keeping the law, for no one other than Jesus has ever perfectly kept the law. The sacrificial system atoned for man's figure to keep the law in the sense that it pictured Jesus' sacrifice in the fullness of time.

Jesus is the mediator of the new covenant and of a better covenant (8:6). This covenant is in keeping with God's promise recorded in the prophecy of Jeremiah 31. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put the laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people: . . . and their sins and their iniquities will I remember no more." (Hebrews 8:10-12).

This is the new covenant that Jesus accomplishes. It renders the first one old and in effect obsolete. The new covenant supersedes the old. It is better. Jesus' once-for-all offering of himself as the perfect sacrifice covers sin forever and purges the believer from dead works to serve the living Lord. Future sacrifices are unnecessary.

A comparison of the old and the new is con-

clusive at three points.

(1) Animal sacrifices were a copy of something better to come. Jesus' sacrifice was the real thing.

(2) Animal sacrifices were repeated over and over as an act of man's obedience. Jesus's sacrifice was made once-for-all.

(3) Animal sacrifice was a reminder of sin and in itself of no value to free the worshipper of sin. Jesus' sacrifice actually cleanses of sin and reconciles man to God.

Therefore, maintenance of the old covenant sacrifice system is obsolete in Jesus.

Verses 27 and 28 summarize the believer's hope of the new covenant. It is appointed to man once to die. Physical death is certain for all humans. This death is also for sin. "The wages of sin is death" (Romans 6:23)

Jesus died one time for all men's sin. He takes the place in death for sin of all who believe. The awfulness of death and judgment is set aside for believers. Because Jesus died once for us, we do not have to keep on dying in sin. Instead, those who believe on Jesus can accept the reality of physical death in the certainty of salvation and look forward to Jesus' second coming without judgment.

Hallelujah, what a Savior!

Jimmy G. McGee is pastor, First, Grenada.



# THE VILLAGE VIEW



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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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April 12, 1988**

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Mr. & Mrs. David Lee Valentine  
Jeremy Box  
Roy & Betty Box  
Mr. Buren Box  
Mr. & Mrs. Tom Rice  
Mr. James E. Boyd  
Ruth Sunday School Class, Second BC, Greenville  
Mr. Horace E. Brasfield  
Mr. & Mrs. Ervin Pitts  
Mrs. Annie Braswell  
Mrs. W. H. Clinton  
Bill & Elizabeth Wilson  
Mrs. Mae E. Brent  
Merle Furlow Sunday School Class, Stronghope BC, Wesson  
Mr. & Mrs. Dorsey Ray  
The Matthews Family  
Father of Mrs. Jay Broadwater  
Mrs. Martha Jo Compton  
Henry & Jeanette McCormick  
Jeffie Lee Broadway  
Mr. & Mrs. Dorsey Ray  
Rev. Price Brock  
Emmie & Joan Harrell  
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Mr. & Mrs. Willis H. Morgan  
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Stanton Baptist Church  
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Mrs. Rosa Clower  
Mr. J. J. Bryant  
Mr. & Mrs. Henry Carney  
Mr. & Mrs. Elbert Guynes  
Mr. & Mrs. Mathis Holt  
Edith Bullock  
Roy & Joy Cliburn  
Mrs. Grace Buntin  
Mr. & Mrs. George Gatewood  
Mr. John Byrd  
Helen & Allen Moore  
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Mrs. Chella Byrd  
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Mr. & Mrs. Charles Coltrin  
Mrs. Eloise Carney  
Mrs. Douglas Cottingham  
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Mr. Foster Carson  
Mr. & Mrs. L. L. Stokes  
Mr. Duncan Carter  
Mr. H. D. Johnston  
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Forest M. Clay  
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Mrs. Tene Clay  
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Mrs. Wallace (Ernestine) Clay  
Mr. & Mrs. Chris Beggerly  
Mr. & Mrs. Norris Stampely  
Mr. & Mrs. H. L. Stewart  
Mrs. Wilma (Tina) Clay  
Barney & Myrtice Cook  
Mrs. Nannie Cliburn  
Mrs. Ima Mae Sandifer  
Mr. Jesse Thomas Coke, Sr.  
Frank Elizabeth Drake  
Ann Judson Circle, Iuka Baptist Church  
(To be continued)

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Mrs. Thelma Jennings  
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McComb Baptist Church  
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Mrs. Wilma B. Blaylock  
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TEL Sunday School, FBC, Charleston  
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Judy Gibson  
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Mrs. W. H. McKenzie, Jr.  
Mrs. Lucy Hudspeth  
Dorcas Sunday School Class, FBC, Magee  
Eddie Inez  
Mr. & Mrs. Dewey L. Bain  
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Mr. & Mrs. William R. Jackson  
Mrs. H. R. McPhail  
Mr. & Mrs. John McFadden  
Mrs. Sara Miller  
Judy Gibson  
Mrs. Lois Price  
Mrs. Thelma Jennings  
Mr. Alton Reynolds  
Mrs. Thelma Jennings  
Mr. & Mrs. M. T. Rhodes  
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Miss Katie Smith  
Dorcas Fidelis Sunday School Class, Newhebron BC  
Mrs. Violet Sprayberry  
Mr. & Mrs. Norris King  
Mr. Everette Watkins  
Mrs. Thelma Jennings

## "CHRISTIAN HOME WEEK" May 1-8

EMPHASIS SHOULD BE PLACED ON

THE FAMILY

and

MOTHER'S DAY

(May 8, 1988)

For years Mississippi Baptists have chosen to celebrate MOTHER'S DAY with an offering for dependent, neglected and often abused children who are ministered to via The Baptist Children's Village.

THIS YEAR

"MISSISSIPPI'S LARGEST FAMILY"

MUST RECEIVE

AT LEAST \$320,000.00

FROM THE MOTHER'S DAY OFFERING

TO MEET

BUDGET REQUIREMENTS

CHILDREN, TRUSTEES and STAFF from

India Nunnery Campus  
New Albany Group Home  
Farrow Manor Campus

Reedy Acres  
Dickerson Place  
Deanash

THANK OUR PASTORS, STAFF,  
SUNDAY SCHOOL DIRECTORS, WORKERS  
AND CHURCH MEMBERS

FOR PROMOTION OF

AN OFFERING ON

MAY 8, 1988

MAIL ALL GIFTS TO  
The Baptist Children's Village  
Paul N. Nunnery, Executive Director  
P. O. Box 11308  
Jackson, Mississippi 39213

Accredited by  
The National Association  
of Homes for Children

Licensed by  
The State of  
Mississippi



# SCRAPBOOK

## The other mother

Shreree and Jimmy had a sister  
Who took the place of Mamma.  
Mamma was at work a lot  
And Ann was the other mother.  
She loved and cared for them  
Just like any other tot.

There was homework to be done  
And no one there to do for them;  
She was so patient and kind  
And their love truly won —  
Just a special God-sent gem.

Sometimes there was a problem  
At school that day  
And someone they needed to tell,  
So Ann was the other mother  
And listened to what they had to say  
Whether it was the sister or the brother,  
Or if when playing one of them fell.

### Mother's hands

Mother's hand caressed my brow,  
My pain and fears relieved.  
When troubles came, she knelt in prayer;  
'Twas then I first believed . . .

—Tom Walden  
Jackson

### Mothers like mine

How can I write in such a short space  
Enough words to describe a mother's special place?  
They cook and they clean and they mend all our clothes,  
Why, they even can doctor our hurt elbows and toes!  
They teach and preach and guide us each day,  
Hoping and praying we'll turn out OK.  
They sacrifice and skimp to see to our needs,  
And sometimes overlook our mischievous deeds.  
They work hours and hours without getting a dime,  
Yet when we need to talk, they always make time.  
Surely when God made the animals and man,  
He knew we'd all need a mother's tender hand.  
So thank you, Lord, for being so kind,  
As to give me a mother as wonderful as mine.

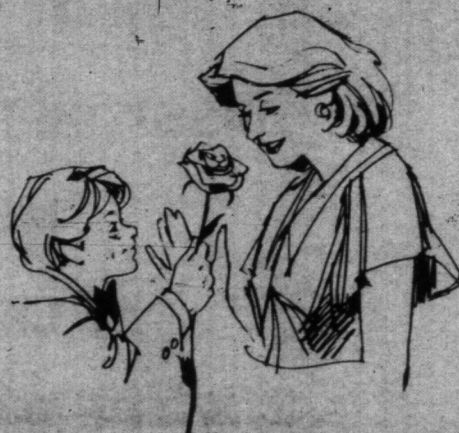
—Mike Russell, pastor, First, Lauderdale  
(His mother is Ree Russell, Bailey,  
member of Arkadelphia church.)

They all three grew very close,  
As anyone can see,  
But they see Ann as the other mother.  
Can you believe Shreree is now twenty-three?  
And time has changed them all,  
Even Ann's little brother.

Mamma worked to help Daddy pay the bills  
And have extra things, you see,  
But Ann kept things from going downhill  
By watching Jimmy and Shreree.

Thanks, Ann, for being the other mother.  
It meant a lot to me  
Just taking care of your sister and brother  
Lifted life's load and has  
Blessed our family tree.

—Mrs. Ruby Lee (Doty) Merchant



### Mother's prayer

I remember the olden days  
when sitting at the table  
my mother used to pray  
when the meal was  
placed before us.  
During the grace  
she would thank the Lord  
for what we had.  
It wasn't much, but we were  
glad to know that we were fed  
by the Master's loving hand.

—Linda B. Strickland  
State Line

## Report spotlights persisting acts of religious intolerance

By Kathy Palen

WASHINGTON (BP) — Incidents of religious intolerance persist throughout the world, according to a recent report presented to the United Nations Human Rights Commission.

The report focuses on examples of religious intolerance in seven countries.

The examples represent a "broad geographical distribution" highlighting the "nearly universal nature of the problem" of religious intolerance and discrimination, said Angelo Vidal D'Almeida Ribeiro, a longtime human rights advocate from Portugal who in 1986 was appointed special rapporteur to examine incidents of governmental actions throughout the world inconsistent with the provisions of the U.N. Declaration on the Elimination of All

Forms of Intolerance and of Discrimination Based on Religion or Belief.

Ribeiro's report explores allegations of specific instances of religious intolerance, including restrictions on various faiths in the Soviet Union; harassment of Christian minorities in Turkey; persecution of Catholics and Protestants in Burundi; total abolition of religion in Albania; repression of ethnic Turks in Bulgaria; torture and execution of Baha'is in Iran; and laws forbidding the Ahmadiyya faith in Pakistan.

The report also discusses general examples of religious intolerance in more than 40 countries, including the right to have a religion, maintain places of worship, establish charitable institutions, disseminate religious

publications, receive voluntary financial contributions, train or choose religious leaders, celebrate holidays, maintain contacts abroad, practice religion without discrimination, and raise children according to their parents' chosen religion.

Among Ribeiro's recommendations were widespread distribution of information on the 1981 U.N. declaration on religious intolerance; voluntary measures by nations — pending the availability of a binding international convention — to prevent religious liberty violations; and bilateral and multilateral actions to encourage dialogue and cooperation between various countries and religious groups.

Kathy Palen writes for the BP Washington bureau.

# Baptist Record

## 500 led to Christ

## Prayer is key for Southwestern students

FORT WORTH, Texas (BP) — Prayer preparation was the key for students from Southwestern Seminary who led nearly 500 people to Christ during spring break, according to Dan Crawford, director of the Spring Evangelism Practicum.

The practicum is the annual evangelistic effort in areas with few Southern Baptist churches. This year,

205 students participated in 30 states and led 194 revivals.

The student evangelists saw 472 people make professions of faith in Jesus Christ and 900 made public rededications. Both are increases over last year, but Crawford said the numbers are only one aspect of the program's success this spring.

## Moon says his dead son has come back to life

TARRYTOWN, New York (EP) — In recent months the Unification Church has experienced what some members believe is the most momentous spiritual event in the cult's 34-year history: the appearance of a young, black Zimbabwean, apparently accepted by church founder Sun Myung Moon as the reincarnation of his dead son. Moon's son, Heung Jin Nim, was killed in a car accident in 1984 at age 17.

"About mid-November I was told there was a black brother from Africa who had been prepared by Jesus . . . and that Heung Jin Num had assumed his body," the Washington Post quoted Dick Richard, a former Unification Theological Seminary student who recently left the cult. "It obviously scared a lot of people there . . . but they went along with the whole thing because it came from Rev. Moon, the Messiah."

In recent years, Moon has tried to woo conservative Christians, but this latest incident will hurt that effort, experts say. The cult leader "has been trying to legitimize his work and it appears this takes him completely out of the realm of orthodoxy," said Christianity Today's Lin Cryderman.

"Spiritual phenomena are accepted in many religions," said cult spokesman John Biermans, who explained that the controversy started in 1987 when a young member of the cult, whose name the cult has refused to reveal, had a "spiritual experience of being influenced" by Moon's son in what some have described as a "channeling" experience in which he gave messages from the deceased. The man came to the U.S. to "revitalize church members' lives in faith" and has been touring and preaching for the cult.

News reports say the man has become violent with cult members and elders, and has slapped some of them.

"There's a lot of antagonism against him," said religious consultant Richard Quebedeaux. "Others practically worship him." Religion experts speculate the reincarnation claim may be a guise to keep the cult stable after Moon's death.

Another controversy that has arisen

over the supposed reincarnation is the position of a young dancer with the Washington Ballet named Hoon Sook Pak, whom Moon married "to the spirit" of his deceased son. The Unification Church cult teaches that one must be married to ascend to Heaven, but the teen-age Heung Jin Nim was single when he died. The arrival of the Zimbabwean has set off speculation as to whether Hoon Sook Pak, who has since taken on the name of Julia Moon, should live as the wife of the Zimbabwean.

Moon's business efforts include large real estate holdings in the U.S. and The Washington Times newspaper. Times officials have distanced themselves from the issue. "From the bottom of my navel, I don't want to know about this," said Washington Times Senior Vice President Ron Godwin.

Korean Sun Myung Moon was an engineering student and dock worker before founding the Unification Church in 1954. The church's doctrine is loosely based on Christianity, but Moon claims to be the "real" Messiah.

Baptist Record

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May 5, 1988

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